THE

CHRISTIAN ENDEAVOR World

Mr. Jay Stillson Judah, Librarian
Pacific School of Religion G as Mar 63
1798 Scenic Avenue
Berkeley 9, California
PACIFIC SCHOOL OF RELIGION BOOK LIBRARY

SEPTEMBER, 1962

October Ready-for-YOUth Resources

this issue—

ghlights of
untington 3

ews and Views 5

eady-for-YOUth
esources 6

nior High
pics 7

enior High—
oung People's
pics 15

oung Adults
nd Adults 23

VENTURE WITH CHRIST

A FAREWELL! A WELCOME!

BY THE GENERAL SECRETARY

Harold E. Westerhoff

The picture of Christian Endeavor International is a constantly moving, constantly changing one. Through the years there has been a long procession of dedicated men and women who have served full-time in the ministry of Christian Endeavor—all of them with distinction. And then many of them have moved on to continue their Christian service in other ways and in other places.

Another such change is about to take place. On September 21, after two and a half years as Educational Secretary and Citizenship Director of the International Society, Delno W. Brown will close his work here at headquarters. During these past years, while ably carrying on his official duties here at headquarters, he has been doing some graduate work in the field of education at Ohio State University. This work will ultimately lead to a doctorate in the field of education. He now faces the requirement of a year of residence at the university, during which he must take at least ten hours of work in each of three consecutive quarters. Delno expresses the hope that following the completion of these advanced studies he might be led into college or seminary work.

During his tenure at headquarters, Delno Brown has acquitted himself well and we are grateful for his impact on the materials, program, and emphases of Christian Endeavor. We wish for him God's abundant blessing as he leaves this formal relationship with us. We shall count on his help in other ways in the future.

We welcome to the Staff as Educational Secretary and Citizenship Director the Reverend Mr. Christian A. Tirre, an ordained United Presbyterian Church minister now serving churches in Camden and Somerville, Ohio. Chris will begin his work at headquarters on September 1 and will assume full responsibility for the offices of Educational Secretary and Citizenship Director on September 21.

Chris studied at Bloomfield College, Bloomfield, New Jersey, graduating in 1956 with an A.B. degree. He was awarded the B.D. degree by Louisville Presbyterian Theological Seminary, Louisville, Kentucky, in 1960.

Chris Tirre's Christian Endeavor
periences are many and varied. He se
as treasurer of his local society in
sey City and later as president of
New Jersey Youth Assembly. His
International Convention was in De
in 1953. He also participated in I
national Conventions in Portland, P
delphia, and Chicago, and prepared
ual reports following these events.
has twice served as a youth dele
from New Jersey to the Executives'
gram Council. He has participate
several Middle Atlantic Regional
ferences and in Southern Regional
ferences.

Christian Endeavor introduced
to his wife, the former Joanne Pur
rey of Brosely, Missouri. They
married in 1959. Mrs. Tirre holds a
degree in education and is currently
ing graduate work in counseling at M
University, Oxford, Ohio. She is a
mer vice-president of the Missouri C
tian Endeavor Union. Chris is a
tee-at-large of the International Soc
and Joanne is a member of the Child
Work Committee.

We welcome both of them.

October's Calendar

5-7—Southern Regional Conference, Montreat, North Carolina
Contact: Alice Goodman, 3603 Carolina Avenue, Richmond 22, Virginia

6-8—Ontario Convention, Kincardine
Contact: Douglas Wrightson, R.R. #2, Tiverton

19—International Recognition Dinner for Dr. Daniel A. Poling, Columbus, Ohio
Contact: International Society of Christian Endeavor

20—Maryland Convention, New Windsor
Contact: Nellie V. Griffin, 4208 Kaywood Drive, Apt. #5, Mt. Rainier

27-28—Great Lakes Regional Conference, Gary, Indiana
Contact: William R. Bonnema, 10324 South Sangamon Street, Chicago 43, Illinois

Pray for these Christian Endeavor events!

COVER CLUES

At the closing consecration service of the International Summer Assembly these visual symbols were used to challenge delegates to take up their crosses and to preach the Gospel in their daily lives.

THE CHRISTIAN ENDEAVOR World SEPTEMBER, 19
Volume 78
Number 2

Official Publication of the International Society of Christian Endeavor

Editor-in-Chief: DANIEL A. POLING
Editor: PHYLLIS I. RIKE
Associate Editor: BERT H. DAVIS
Ready-for-YOUth Resources Editor: DELNO W. BROWN
Publisher: HAROLD E. WESTERHOFF

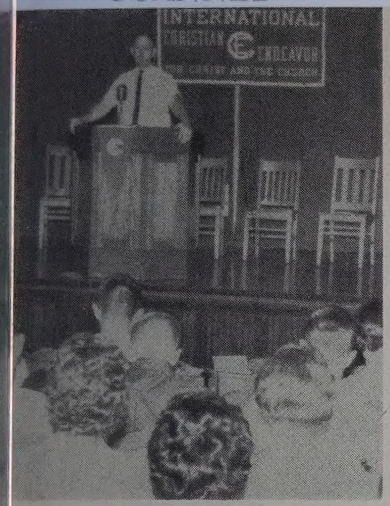
Member of Associated Church Press and Evangelical Press A
ciation.

Published monthly by The Christian Endeavor World, Inc., at 1221
Broad Street, Columbus 16, Ohio. Second-class postage paid at Colum
Ohio.

Subscription Prices: United States and Canada—$3 a year; five copies to
address $12 a year; ten copies to one address $19.50 a year. Other coun
—$3.75 a year. Single Copy, 40c.

Change of address should be sent by first of month to affect follo
month's issue. Give old address as well as new one.

Printed in U.S.A.



ly Bible study directed by Profes- Robert W. Mueller of Huntington lege.

Highlights of HUNTINGTON

A Report of Christian Endeavor's International Summer Assembly

By Delno W. Brown, Educational Secretary

HRISTIAN ENDEAVOR'S Interna- tional Summer Assembly at Hunting- College in Huntington, Indiana, July , was an adventure in depth. Chris- n youth from the United States and nada spent five busy days in construc- e study of various aspects of the Chris- n life through listening to lectures, cussing vital problems in today's rld, and preparing dramatic demon- ations of their findings. The climax the week was the closing-night pres- ation of nine such demonstrations be- e the footlights of Davis Memorial ll on the Huntington campus.

The delegates had been led in an in- sive study of the Book of Philippians Professor Robert W. Mueller of Hunt- ton College during the week, and n they had met each morning in five cussion groups to consider stimulating estions proposed by Professor Mueller's tures. These five groups shared their ights in the Friday night demonstra- ns by a variety of presentations, in- ding a map study of the churches ich the apostle Paul started and lped in New Testament times, a skit parent-child relationships in regard church attendance, the reading of ters written by several girls to their y friends concerning the Bible study, political rally nominating Jesus Christ King of Kings, and a panel discussion several pertinent questions arising m the study of Philippians.

Each youth had also listened to a lec- e in the study of Christian citizen- ship, evangelism, or Christian Endeavor leadership each afternoon under the guidance of Robert C. Ross, minister of the Christian Church of Brookfield, Illinois; Elwood Dunn, general secretary of the Michigan Christian Endeavor Union; and Bishop Clyde W. Meadows, president of the International Society. Then the delegates had met in other discussion groups to make application to their own lives and to current world problems. These three groups closed the evening of demonstrations with a panel discussion of the recent United States Supreme Court decision concerning prayer in the public schools of New York State, which included the results of an opinion survey taken among the delegates; a skit portraying how not to have a Christian Endeavor meeting; and the showing of the film *Teenage Crusade*. Following the film, Bishop Meadows issued a call to Christian commitment, and fourteen youth quickly stepped forward to express their willingness to serve in a professional full-time capacity as servants of Christ.

Other features of the week included a daily observance of the Quiet Hour, which consisted of a meditation on Christian Endeavor's biennial theme "Venture With Christ" by Timothy J. Kribs, associate president of the International Society, and then personal devotions as delegates scattered across the campus to read their Bibles and to pray alone; and daily chapel messages by Dr. Earle W. Gates, immediate past president of the International Society. Vesper services were held outdoors on three evenings in the Botanical Garden on the college campus.

The assembly opened with a mass meeting attended by many visitors from nearby communities in Indiana and surrounding states as well as delegates. The Albert H. Diebold Awards were presented to twenty-one winning societies in Christian Endeavor's Citizenship Awards Program by Bishop Meadows, and 1962 Endeavorer of the Year Ralph E. Robrahn of Grandville, Michigan, and the three runners-up in the selection were

(Please turn to next page)

Assembly Photos by Warren G. Lund

elegates at one of the vesper rvices in the college Botanical arden.

Highlights of Huntington

(Continued from Page 3)

presented by Harold E. Westerhoff, general secretary of the International Society. Bishop Meadows brought the keynote message of this session. The Northeastern Christian Endeavor Union of Indiana was host at an informal reception for delegates and visitors afterwards in the lounge of Loew-Alumni Library.

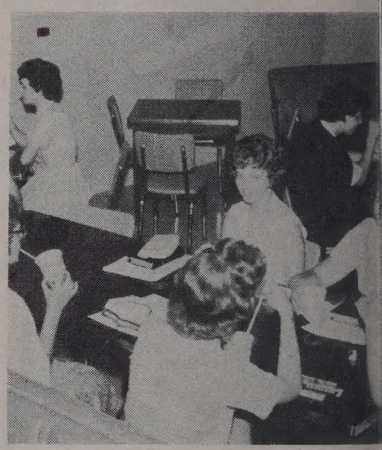
Rev. Ray Zimmerman, director of United Brethren Christian Endeavor, was in charge of recreation during the assembly, which included swimming, basketball, softball, tennis, badminton, croquet, and tumbling. On three nights during the week delegates met informally in interest groups to discuss mutual concerns in the areas of the Christian home, Communism, personal theology, Christian higher education, and Christian unity. They enjoyed an unexpected pleasure on the evening of July 4 in having the privilege of viewing a gigantic fireworks display at nearby Kreigbaum Field.

Appointed delegates to the Youth Assembly of the International Society from state unions and denominations met each afternoon to express the voice of youth in future Christian Endeavor program plans and materials. Their work had been requested by the 1961 Executives' Program Council of the International Society.

Assembly delegates were housed in the comfortable accommodations of Wright Memorial Hall and ate their meals together in the dining room of this dormitory. Endeavorers were present from Colorado, District of Columbia, Illinois, Indiana, Kentucky, Michigan, Pennsylvania, New York, Ohio, Ontario, and Texas.

TOP—Earle W. Gates, Jr., (left) presiding at sessions of International Societ Youth Assembly, held daily. BOTTOM—One of the Youth Assembly stu groups, directed by Rev. Burton K. Weber of Ontario.

As the assembly came to a close on Saturday morning the delegates gathered in a prayer circle surrounding a rustic cross, an open Bible, and a pair of empty shoes. There they were challenged by Delno W. Brown, educational secretary of the International Society and coordinator of the assembly, to take up their crosses as they returned to their homes and to express the Gospel of Christ in all their daily relationships with others. They had ventured with Christ into gratifying depths of the Christian life unknown to them before, and now they were challenged to return to their homes to share these experiences and to help other youth to find fullness of life in Christ.



Time out for refreshments at the sna shop—and some more of that wond ful assembly fellowship.

TOP PHOTOS—Group demonstrations presented by Bible Study discussion groups. BOTTOM LEFT—"How not to ha a meeting" graphically portrayed by the Christian Endeavor Essentials conference members. BOTTOM RIGHT—T citizenship conference presented these youth in a panel discussion.

NEWS AND VIEWS

INCERE SYMPATHY goes to Rob-
C. Ross on the sudden death of his
her, Mrs. Hugh C. Ross, in Tulare,
fornia, on July 6. Bob, who is min-
of the Brookfield (Illinois) Chris-
Church, and his wife Nelda were
ers at the International Summer As-
bly.

ONGS OF SYDNEY '62 is the name
he special hymnbook published for
14th World's Christian Endeavor
vention in Sydney, Australia, August
1.

Winners of an Australian contest for
convention theme hymn "Jesus Christ
ie Way" are Barbara White and Wil-
Griffiths. Both are members of the
field Baptist Intermediate Society,
ney. Winner of the theme chorus
petition is Janet A. Hutchison, pianist
the World's Convention junior choir
co-superintendent of the Junior So-
y at Bardwell Park Methodist Church,
ney.

xtra pages are being added to the
ober issue of THE CHRISTIAN
DEAVOR WORLD to bring readers
complete Sydney story.

CHRISTIAN ENDEAVOR WEEK
CKETS for 1963 are now ready.
y contain all the materials needed
a successful celebration of the 82nd
hday of Christian Endeavor—a man-
of suggestions, plans, and resources;
dio program; a television program; a
h's Ark Party; plus many other help-
items. The cost—just 50c. Order
r packet now and be prepared for
istian Endeavor Week, January 27-
ruary 3, 1963.

Photo by M. Carl Henderson, III

Texas Christian Endeavorers honored Colonel John H. Glenn, Jr., a former Endeavorer, during the July 4 parade in Houston. About 100 Endeavorers, with two special signs, cheered the astronaut as he rode past with his wife and family.

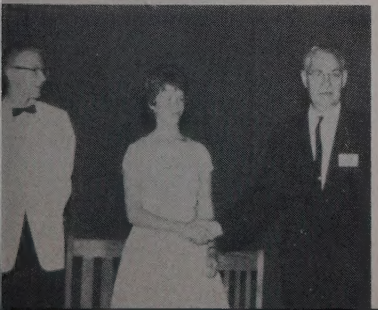
• ATTRACTIVE PRAYER CARDS for Washington 1963 are now available. Printed in red and blue on white, these cards list the major speakers and leaders and the tentative program for the 47th International Christian Endeavor Convention to be held in Washington, D. C., July 2-6, 1963. Write to Christian Endeavor International for one or a supply. They're free.

• SOUTHERN REGION ENDEAVORERS will gather October 5-7 at The Assembly Inn, Montreat, North Carolina, for their annual regional conference. Bishop Clyde W. Meadows and the three staff members of the International Society will participate. Alice M. Goodman of Richmond is regional vice-president.

• CONQUERING INNER SPACE is the theme for the Great Lakes Regional Conference scheduled October 27-28 at Hotel Gary, Gary, Indiana. Regional Vice-President William R. Bonnema of Chicago has announced that total cost for the weekend is just $16.

• CHRISTIAN ENDEAVOR INTERNATIONAL recently received word of a bequest of $1,000 under the will of the late Clara Rintelman of Milwaukee, Wisconsin. Also notification has been received of insurance benefits of $100 coming from a policy carried by the late Lotte F. Berry of Cleveland, Ohio. You, too, can project your influence beyond your lifetime. Place the International Society in your Will. Consult your lawyer or write to Harold E. Westerhoff, general secretary, for information.

ARDS TO WINNERS were made at the opening session of the International Summer Assembly July 2 at Hunting-
Indiana. BELOW LEFT—Bishop Clyde W. Meadows, International Society president, congratulates representatives
he top three winning societies in the 1962 Citizenship Awards Program—(left to right) Betty Gray of Columbus,
o; Conrad Clippinger, II, of Covington, Ohio; and Sharon Balch of Fort Erie, Ontario, representing the High School
iety of Garrison Road United Brethren in Christ Church, first-place winners. BELOW RIGHT — Harold E. Westerhoff
ter), general secretary of the International Society, presents Ralph E. Robrahn (second from left) the 1962 En-
ivorer of the Year, and the three runners-up (left to right) M. Wilson Porter, Larry Gutridge, and Edna Mae Beatty.



Ready - for - YOUth RESOURCES

By Mary Lou Funk and Mr. and Mrs. Herbert G. Davies

"VENTURE WITH CHRIST" is Christian Endeavor's dynamic theme for 1961-63. The key Scripture is "Come, take up the cross, and follow me" (Mark 10:21).

Jesus Christ never promised anybody an easy life if he would follow Him. He never took the easy way, nor does He offer it to any of His followers. Those who ventured with Christ in the days of His life upon earth found this to be true. And anybody who ventures with Christ today will also have to deny himself and take up his cross.

But what could be more challenging to growing Christians than to venture with Christ in a Christ-centered program? Every Christian Endeavor society in every church should develop this theme in its periodic planning conferences throughout the year (see the August issue of *The Christian Endeavor World*). Each group should try goals and projects "over their heads," but which it will dare to attempt in venturing with Christ.

Here are some challenging activities for Christian Endeavorers to undertake both individually and as a group:

EVANGELIZE

"Go ye into all the world, and preach the gospel to every creature." (Mark 16:15)

ON YOUR OWN—First of all, think of several persons close to you who are not Christians. Set a goal to win one or more of these to Christ. Pray for God's help, and depend upon the Holy Spirit for guidance. Live a consistent and radiant Christian life that will set a good example. Look for opportunities to befriend and help these friends without their resenting it.

Invite them and offer to take or go with them to Sunday school, worship, and Christian Endeavor services, where they will meet Christian friends and hear the Gospel proclaimed. When the time seems right, suggest that you read the Bible together and pray. When God says, "This is the time," speak of Christ and what He means to you. Explain what it means to be a Christian. Ask your minister to help you in guiding these friends to accept Christ and to become members of the church.

WITH OTHERS—In committee and devotional meetings, pray specifically for certain youth who are not Christians. Meet together to pray for persons on your prayer lists. Befriend those whom you are endeavoring to win for Christ. Visit them in their homes and invite them to yours. Take them to your parties and introduce them to your Christian friends.

Devote some programs during the year to helping youth to understand what it means to be a Christian and how they can become one. Set aside occasions for non-Christians to accept Christ and to confess Him as Lord. Once an associate or prospective member becomes a Christian, assign him to a committee and assign him specific things to do in your society.

IN YOUR CHURCH—Pray that God will guide your minister in preparing and delivering Gospel messages, in visiting and counseling for Christ. Pray that church members will know how and be willing to lead others to Christ and that they will witness daily for Christ. Participate in the visitation program of the church and support evangelistic services wih your prayers, gifts, and presence.

TRAIN

"Train up a child in the way he should go, and when is old, he will not depart from it." (Proverbs 22:6)

THROUGH SOCIETY ACTIVITIES—Assign and acc opportunities to lead, to assist in leading, or to take s part in several devotional meetings throughout the year. Sh in special activities such as planning conferences, Christ citizenship project, and Christian Endeavor Week observan Plan, or work with other societies or church groups in pl ning, training courses in such areas as Christian Endea Essentials, public speaking, song leading, church hist mimeographing, and leading recreation.

THROUGH COMMITTEE ACTIVITIES—Serve willi ly on some committee in your society—Devotional (Pra Meeting), Lookout (Membership), Missionary, Social (F reation), or Church Activity. Attend regular meetings of y committee and carry out assignments made to you. M detailed reports at the monthly business meetings of y society.

THROUGH INDIVIDUAL ACTIVITIES — Read Bible (see Daily Bible readings in connection with e Junior High and Senior High-Young People's topic devel ment) and pray daily in a faithful observance of the Q Hour. Set aside a portion of your weekly allowance or inc for the work of Christ and the church. Volunteer and deve your native abilities by participating in various organizati in the church.

SERVE

"If any man serve me, let him follow me; and wher am, there shall also my servant be: if any man serve him will my Father honor." (John 12:26)

IN YOUR HOME—Do your share of home tasks willi ly. Go even "the second mile" in setting an example of Ch tian service. Plan together devotional services which can used by your families. Learn to serve elsewhere by fulfil your responsibilities at home.

IN YOUR SCHOOL—Witness for Christ in all y words and activities. Do acts of kindness for others; c sider turning on the drinking fountain for a girl who both arms full of books or spending some time to help a dent who doesn't grasp his lessons or who has been ill missed several days of school. Be kind to administrators teachers and cooperate with them willingly. Be fair and hon in all your relationships with others.

IN YOUR COMMUNITY—Consider ways of being service to those who live nearby. Rake leaves or wash w dows or shovel snow for an elderly neighbor. Offer to b sit so that busy parents in your church can have a free e ning together. Be friends to members of minority gro and the underprivileged. Help with religious classes for ceptional children. Visit regularly, hold services, and vol teer your help in hospitals and benevolent homes.

IN YOUR CHURCH—Participate willingly in proj sponsored by your Church Activity Committee. Serve fa fully as an usher, librarian, assistant teacher, nursery tendant, member of choir or orchestra, etc. Volunteer id for new projects and be available to help with them.

Topics FOR JUNIOR HIGHS

"In Remembrance of Me"

Luke 22:14-20

(World-Wide Communion Sunday)

Aims

To understand the meaning of the s Supper.
To realize that the Lord's Supper is nbol of God's love.
To learn how to prepare for the s Supper.

r Poster

et a map or globe to use as the back- nd for a poster. Superimpose on it itle of the meeting and *World-Wide mmunion.* Underneath print *Join the d-wide pilgrimage today.* Put time place of meeting underneath.

r Worship

ossibly the several societies of your ch might unite to observe Holy Com- ion under the leadership of your or.

rite on the chalkboard the poem e Cup My Father Gave Me" as ted below.

ead responsively the topic Scripture, e 22:14-20.

ng several communion hymns. If hymnbook has a service of Holy mmunion, study it together.

fter the talks on the Lord's Supper, sure to discuss the questions sug- ed below together.

ernate Suggestion

wo members may be asked to give rts on the meaning of the sacra- t of communion. The pastor and selors should be consulted on the tices, attitudes, and historic back- nds for your own denomination. re each report sing a hymn used onnection with communion such as *rding to Thy Gracious Word, How et and Silent Is the Place, Here at Table, Lord.*

the Counselor

e importance of this topic merits careful nce planning. Be sure:
To meet in advance with leader and com- e to develop the worship service and discuss ct procedures.
To plan a suitable worship setting symbolic is theme.
To confer with the pastor on making this cular meeting meaningful.
To check on the leaders to see that details eing cared for.

A Project for Committees

Make an imitation stained glass window on this sacrament. The meaning of communion may be suggested by the profile of a person at prayer in one corner and around it or above it a number of small figures to show what he is thinking and praying as he remembers Jesus and resolves to live as Jesus lived. Or the panel may simply show the communion table, bread, and grapes.

If the window cannot be finished in this meeting, have members work on the window through the week. Cellophane and other colorful substances can be basically used in making the window. Display what has been done before the meeting is over.

Talks on the Topic

WORLD-WIDE COMMUNION SUNDAY

This day could well be called "Autumn's Easter Sunday," judging by the anticipation with which all Christendom throughout the world looks forward to this day.

There are many significant days in the church's calendar, but none, except it be Easter or Pentecost, is more important than World-Wide Communion Sunday. In the partaking of the Holy Communion in a world-wide fellowship, we further the thought of Christ's sacrificial death. Have you ever thought of the groups that meet? What languages, what colors, what practices, what types of people are among the members of that large group who observe it? We picture in our thoughts small groups on the mission field and large groups in many places, as well as the congregation of our own special church. All differences vanish, and we know one thing only: Christ died that we might live.

Every communion service is, in itself, a high point in the church calendar, but when the Christian world joins together in a great international service of worship, the day takes on a great spiritual impact and importance. This special Sunday has become a means of expressing our unity in Christ.

A SIGNIFICANT COMMUNION

Shortly after the Japanese in World War II had anchored their battleships in the harbor of Shanghai, shelled the city, bombed it with their most deadly planes, and landed their troops to complete the job with firebrands and bayonets, the Japanese Christian, Toyohiko Kagawa, visited a Chinese Christian church there. Some counseled him against going. The pastor of that Chinese church had himself lost loved ones at the time of the Japanese invasion.

But Kagawa went, and instead of hatred against himself as a Japanese, he found love. Among other things he said when he preached in that church, "If we did not have Christianity, I could not stand here. I personally regret the things we have done as a nation. Because you are Christian and forgive, you let me stand in this pulpit. My text this morning is: 'He is our peace, who hath made both one, and hath broken down the middle wall of partition between us.' When we have love and when we have the spirit of forgiveness, that will pave the way for peace. That is the spirit of Jesus. Jesus Christ is the only one who can break down the middle wall even between China and Japan. He has made and can make two peoples and two nations into one."

Then Chinese and Japanese gathered around the communion table. It was a fitting climax for Kagawa's plea for forgiveness, and it expressed ready forgiveness on the part of the Chinese against whom his nation had sinned.

HOW DID THE LORD'S SUPPER ORIGINATE?

Let us go back to that night when Jesus gathered His group of disciples in the upper room. It was here that they came to observe the Passover together. This was one feast that every

(Continued on Next Page)

(Continued from Previous Page)

devout Jew was honor-bound to observe. Even though he might and did forget many of the other special observances, this one was kept. So with Jesus, the disciples observed this tradition, which brought back to their memory the Hebrew captivity in Egypt; the passing over of the death angel, who took every first-born, except those whose families had taken the blood of a lamb and sprinkled it on the lintel of the door; and finally the deliverance of the Hebrew people from the yoke of Pharaoh. After Jesus and His disciples had fulfilled this tradition, He then instituted what is now known to us as the Lord's Supper.

Jesus took just the ordinary necessities of life—bread and the fruit of the vine—and used them as the emblems to represent the sacrifice that He was to make. The bread was to stand for His body and the fruit of the vine as the life that He was to pour out on the cross. (Read *Luke 22:19, 20.*) From that day to this, the followers of Christ have used these emblems to fulfill His commandment, "This do in remembrance of me."

In many gardens there is a large grapevine. Each winter it may be trimmed back to be just a skeleton. When summer comes it spreads out its branches with abandon and shades its ripening treasures from the hot sun. What a tangled mass of branches and leaves a grapevine is! The green growth is often so dense that one has to pull aside the outer leaves in hunting the heavy bunches of purple fruit.

Jesus once said to His disciples: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit." What our Lord seems to have meant here is that just as the many twisted branches of a grapevine are all dependent on the central vine for life, so those of us who hear His name are dependent on Him for our life.

Nowhere in the life of the church do we see this image of the vine more vividly than in communion. Here we drink of the "fruit of the vine." Here we gather around the holy table, shoulder to shoulder, touching one another like a cluster of grapes. Yet we realize that as individuals we are quite powerless, and that if we were to be cut off from the true vine we would quickly wither and die.

A BINDING SACRAMENT

There are no commands or teachings of Jesus that bind the Christian churches closer together than the Lord's Supper. When we bow at this table, we are all one in the sight of the Lord. This was the great wish of Jesus. In the prayer that is commonly called the High Priestly Prayer, but which might truly be called the Lord's Prayer, Jesus prayed "that they all may be one." There is no place where we can become one but at the Lord's Table, regardless of race or nationality. Jesus always looks within the heart and not at the exterior appearance of the individual. He sees not that people are white or yellow or black, but that they are His followers.

WHAT DOES THE LORD'S SUPPER MEAN?

The Lord's Supper reminds me of the blackness of sin, for sin is the enemy of God and man, keeping the two apart. We see to what terrible ends sin will go in that it reached its devastating arms from the pit and nailed even the Son of God to the cross.

In the Lord's Supper I see God's great love and forgiveness. Heaven's choicest gift was given for man's redemption. Yet in spite of knowing what man would do, He was willing to go all out for all mankind. In spite of knowing the wayward and sinful nature of mankind, He stands waiting to forgive each penitent sinner.

It also means that I have a fellowship with the blessed Lord. As I partake of the emblems, symbolizing the body and the blood of Christ, I like to think of His presence with me. How wonderful to know that He is alive and at our side. It strengthens me to go out into the world, knowing that I do not have to face the battles of life alone, but that His word has become flesh and His promise "Lo, I am with you always" has become real.

The Lord's Supper challenges me to respond to God for what He has done for me. He loved me so that He gave His best; therefore, in return I want to give my best for Him. I want to give my life to be used for His cause—I want to tell others about Him.

"The Communion," once said Dr. Henry G. Weston, "is the highest act of worship by the church. By it are declared all the distinctive truths of Christianity: that Christ became man; that He died for us; that He now lives at the right hand of God; that He is coming again; that the redeemed and forgiven constitute the body of Christ, one with Him and with the Father, ing in Him, on Him, and for Him. are expressed all the distinctive Chris emotions: penitence, faith, peace, gratitude, joy. Each participation is a wordless confession of faith's principles."

One Christian leader says that thinks of Holy Communion as "a ch supper as it ought to be." A lot of and bad things have been said a the church supper. Some such occas are not what they should be, but w know what they should be like. church family's dining together, i mally, should be a wonderful *commu* Can you think of the sacrament of Lord's Supper in this way—as a "ch supper"? Breaking bread together, ritualistically, is an intimately frie thing. We eat wth friends and our Friend, Christ.

Questions for Discussion

1. What does the Lord's Supper mean to

2. Why do you think Jesus used the sy that He did?

3. Who is entitled to partake of the Supper? Should it be reserved for church bers only?

4. What do we as a church teach abou Lord's Supper?

5. How should the partaking of the Supper affect our attitude toward others?

The Cup My Father Gave

By Tom Johnson

The cross of Christ loomed high
Calv'ry's hill, where the Son
man was to die and fulfill Go
salvation plan. Hark to Hi
loving call! He came to
give His all. "The
cup my Father gave
me shall I not
drink?"
Thus
spoke
our dear
Saviour
as He formed a
link between God and man.

Used by permission of BU

Daily Bible Readings

M. Oct. 1 A Memorial Exodus 12
T. Oct. 2 A Memorial at Jordan Joshua
W. Oct. 3 A Woman's Memorial Mark
T. Oct. 4 The Lord's Supper Institute Matthew 26
F. Oct. 5 Keeping the Lord's Supper I Corinthians 11
S. Oct. 6 Jesus Remembers Luke 2
Sun. Oct. 7—Topic: "In Remembrance of Luke 22

Comments by Dr. Raymond M. Veh, edi BUILDERS, Evangelical United Brethren magazine

Hymn Time with Jesus

Matthew 26:30; Mark 14:26-28

tting Ready

his is a wonderful topic in which to lve all the members of your society. vill require a little extra time and t on your part as leader to make it a inspirational meeting. Don't fail nake this a special event!

uggest that your Publicity Committ- or whoever handles publicity in r group, make a poster, using the c heading on the next page, to be ed on your Sunday School or church etin board. Some flyers might also made to give to the Junior Highs r Sunday School or worship service to other youth in your school or hborhood, inviting them to the meet-

ou might make the flyers in the n of some musical instrument (piano, in, or trumpet). Write on them *Be p* (draw the musical sign on a f); *Don't be flat* (draw the musical on a staff) *Come join our Christian leavorers in a* HYMN TIME WITH s. Add name of your church, date, time of meeting.

here are many things which you ht do to make your meeting inter- ng and attractive and to involve a ber of people. Here are a few ideas n which you could choose:

. The week before your meeting, the ler might give to several members a f description of some of the great ns and songs of the church or some mbnail sketches of the writers of e of our great hymns. (These are ilable to you in any public or church ary.) Ask your young people to be- e familiar with these stories so that might tell them briefly at next k's meeting.

. Plan a hymn quiz for your society. could have your pianist play a part ten familiar hymns which you have cted, or you could read one line of n of these well-known hymns to see n can identify each one.

. Place on the chalkboard or on a rt in your room a familiar hymn, the ds of which are in a different lan- ge. At some point during the meet- have your young people sing the n in that language.

n example is *My Jesus, I Love Thee* Hawaiian:

Kuu Iesu aloha
O O-e no kau,
Nou wau a haa lele i
Na he-wa a pau;
Ho o-la aloha,
Kuu Haku no oe,
Kuu Iesu, o oe
Kau i aloha ano.

Another which might be used is *How Great Thou Art* in German:

Du grosser Gott,
Wenn ich die Welt betrachte,
Die Du geschaffen durch Dein Allmachtswort,
Wenn ich auf alle jene Wesen achte,
Die Du regierst und naerest fort und fort,
Dann jauchzt mein Herz Dir, grosser Herrscher, zu:
Wie gross bist Du!
Wie gross bist Du!
Dann jauchzt mein Herz Dir, grosser Herrscher, zu:
Wie gross bist Du!
Wie gross bist Du!

4. You could invite the choir director or organist of your church to share briefly in the program by perhaps telling what he feels is the purpose of the ministry of music or how he feels the hymns should be played and sung or the satisfaction he has received from his position as church choir director or organist.

5. The leader could prepare numbered musical notes to distribute to the members of the society as they enter the meeting room. These would inform each person what his part in the meeting would be, such as *Open with prayer* or *Select a favorite hymn.* The leader would then just call the numbers for the various parts of the evening's program.

These are just a few suggestions. You couldn't use all of them in one meeting, and you might have some very good ideas of your own which you'd like to use. All together, however, they could shape up into a program something like this:

Suggested Program

H ave a Pre-Prayer Service

Y es, I'll sing the wondrous story
(Sing one verse of a hymn about which one of the young people will speak.)

M essages in hymns
(Have one of your young people tell the story of each hymn after it is sung or tell something about the writer. Repeat this procedure for the two or three hymns selected.)

N ow have sentence prayers

T alks about hymns
(See Questions We Should Answer. Have several young people to discuss these.)

I ntroduce your special guests
(These could be your organist or members and friends who play instruments)

M usical quiz
(See Getting Ready)

E nd with a musical prayer
(This might be *The Lord's Prayer, Thank You, Lord, God's Way My Way or Let the Beauty of Jesus)*

Questions We Should Answer

When we read the Book of Revelation, we become aware of the fact that heaven is a place of exultation and song. The Lord Jesus Christ is the theme that bows all heaven in worship. However, we need not wait until we reach heaven to sing God's praises. We must sing them now.

So often, however, we sing hymns mechanically. When the time in the service comes to sing hymns, we just sing them without much thought and understanding. Some people couldn't even tell you what they had been singing five minutes after the organ stopped playing. Why do we sing hymns Sunday after Sunday?

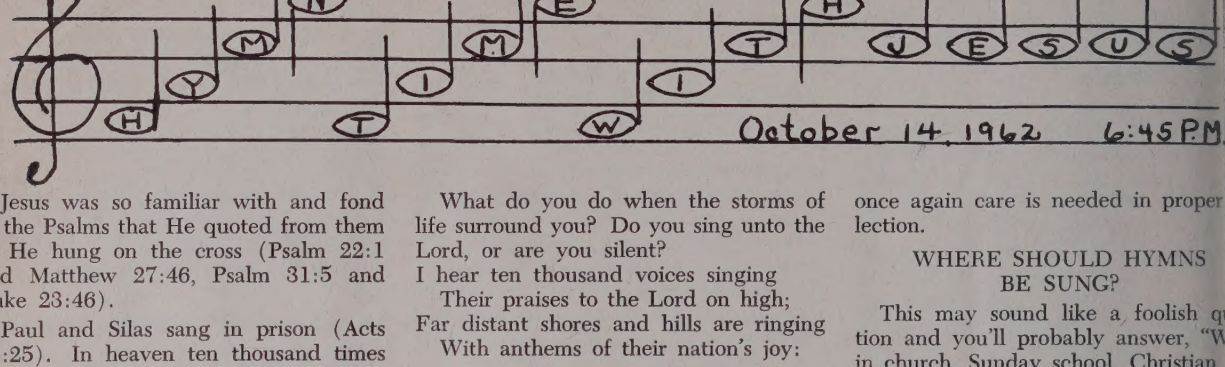
WHY HYMNS?

Someone has said that music is a universal language. There are very few people in the world who are not affected by the beauty of words, sounds, and rhythms. Singing hymns, therefore, has become another way of presenting the wonderful message of the Word of God to His people. One of the thrills of a great World's Christian Endeavor Convention is to sing with people of many tongues some of the great songs of the church, like *My Jesus I Love Thee,* and to know that whether in English, Japanese, German, Hawaiian, or Indic, the hymn tells the same story of personal dedication which we, as Christians, offer to our gracious Redeemer.

Hymns and songs of faith have always been a part of our spiritual background. At the dawn of creation "the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7). Moses sang and taught the people to sing (Exodus 15:1-19). Israel sang along the journey to the Promised Land (Numbers 21:17-20). David not only sang with all his heart but was the principal writer of the book of Psalms. These Psalms, which were written to be sung, were frequently called "Israel's Hymn Book and Prayer Book."

(Continued on Next Page)

(Continued from Previous Page)



Jesus was so familiar with and fond of the Psalms that He quoted from them as He hung on the cross (Psalm 22:1 and Matthew 27:46, Psalm 31:5 and Luke 23:46).

Paul and Silas sang in prison (Acts 16:25). In heaven ten thousand times ten thousand angels sing, and the whole redeemed creation joins in the chorus (Revelation 5:11-13). Surely the message of the hymns is God's Word for His people in song.

Hymns can give strength, power, and peace to the singer in whatever situation the Christian may find himself. "Dr. Ussher of the American Missions Board tells of an experience undergone by the staff of an Armenian mission at the time of a devilish massacre. The Christian workers gathered in one room in silent waiting. They felt that their coronation day had come. Outside the compound walls was the frantic, crazy horde of Turks, shouting in one breath the praise of Allah and the doom of the Christians. But, said the doctor, in spite of the frenzy outside, there was an unearthly calm within. None feared, no one complained. In fact, one person broke out in song, a hymn in which all joined. The crucifixion cry was drowned out by the singing saints. They sang

'Peace, perfect peace, our future all unknown,

Jesus we know, and He is on the throne.'

The music died, the mob dispersed, the peace of God reigned without and within." (From the *Christian Standard*)

Hymns can be a testimony of our faith in God no matter what the crisis or problem in life might be. There is a lovely story that tells of thirty-six thousand canaries being brought across the sea that they might be sold in America. When the ship first sailed, the sea was very calm and the little birds were very quiet. After several days of sailing a furious gale struck the ship. The passengers were terrified. Then a strange thing happened. As the tempest reached its height, the birds began to sing, first one, then another, until the thirty-six thousand were singing as if their little throats would burst.

What do you do when the storms of life surround you? Do you sing unto the Lord, or are you silent?

I hear ten thousand voices singing
Their praises to the Lord on high;
Far distant shores and hills are ringing
With anthems of their nation's joy:

Praise ye the Lord! for He hath given
To lands in darkness hid, His light,
As morning rays light up the heaven
His Word has chased away our night.

Hail to Thee, Lord! Thy people praise Thee;
In every land Thy name we sing;
On heaven's eternal throne upraise Thee,
Take Thou Thy power, Thou glorious King!

From *Hymns of Consecration*

WHAT ABOUT SINGING HYMNS?

If hymns have a message, if they give strength, power, and peace to the singer, if they are a Christian testimony, and if they become another avenue by which the Word of God is spread abroad, then a great responsibility is placed upon those who sing them. People who sing the great hymns and songs of the church must first of all think of the meaning of the words and then must apply the meaning to their own lives. To sing words without thinking and without putting them to work in our lives has very little significance.

The young people in a Christian Endeavor society whose responsibility is to lead meetings and select the hymns for those occasions find themselves, if they are sincere in performing their job, faced with an important assignment. Since hymns have a message, the message of the hymns chosen should fit in with the thoughts of the topic. So a good leader does not leave the selection of hymns to chance. He checks beforehand to see what the theme of the topic or speaker will be and then selects the hymns to complement the theme.

The importance of selecting meaningful hymns for each occasion applies to choruses too. Some of the choruses have excellent messages and are very easy to learn and to sing. Others, however, have very little apparent meaning, and so once again care is needed in proper selection.

WHERE SHOULD HYMNS BE SUNG?

This may sound like a foolish question and you'll probably answer, "W in church, Sunday school, Christian deavor, and prayer meeting, of cour But have you ever stopped to think h wide an influence your Christian te mony, through hymn singing, mi have if you sang hymns beyond walls of the church? (Of course, it important to note that Christian havior wherever young Christians go also a great testimony.)

Some Christian Endeavor societ have combined their Christian witn through singing, with their Christ citizenship responsibilities and have veloped programs of hymn singing wi in their communities, having first cured proper approval. Several societ hold short services regularly in co munity hospitals. Some take messa of song into prisons, old folks' hom rescue missions, and on shipboard sailors away from home.

During the year many Christian E deavor groups hold hymn sings, la services, and testimony meetings street corners or church lawns. It is ways true that it is the singing and t music that attract the passing strang the fellow in need of a Saviour.

How important it is, therefore, th we make our "Hymn Time with Jesu wherever and whenever it is, a ric meaningful, wonderful experience wi Jesus. This means selecting the hym to fit our aim and then singing ea word as a prayerful testimony to o wonderful Lord and Saviour, Jes Christ.

Daily Bible Readings

M. Oct. 8 Moses' and Miriam's Song Exodus 15:1-3,20-
T. Oct. 9 Songs of David Psalm 149:
W. Oct. 10 Songs of Praise Psalm 147:
T. Oct. 11 Songs in the Night Acts 16:25-
F. Oct. 12 Spiritual Songs Ephesians 5:18-
S. Oct. 13 The Heavenly Song Revelation 14:
Sun. Oct. 14—Topic: Hymn Time with Jesus Matthew 26:30; Mark 14:26-

Comments by Frances M. Becker, an active wor in Pennsylvania Christian Endeavor and assist director of Child Care Centers of the Philadelp Public Schools

What Is Prayer?

Matthew 6:9-13

ggested Program

Prayer Service
to Worship: Philippians 4:6
nns: *I Need Jesus; Dear Lord and ather of Mankind*
pture Reading: Matthew 6:9-13
yer in Unison: The Lord's Prayer
ouncements and Offering
rus: *Whisper a Prayer*
der's Introduction
ks on the Topic
cial Music: Ask a member of your roup to sing a solo which is a prayer r is about prayer
et Hour Emphasis
tence Prayers
ediction

Publicity

ecure a ship or airplane model and ce it on display in the church build- with a suitable title such as *A Chris- needs a pattern.* Include the date, e, and place of the meeting.

the Leader

Here are some things you will need this topic:
. Time to pray for God's guidance to study the topic thoroughly.
2. A model of a ship or airplane or attern for a dress or shirt.
3. A chalkboard, flannelgraph, or nted cards to assist in presenting the ic.
4. Time to assign Scripture readings talks to members of your society.
5. The assistance of your minister or nselor with the presentation of the iet Hour emphasis.
6. A supply of the folder "What Is Quiet Hour?" and the Quiet Hour rollment Card. These are available at per dozen or $2.25 per hundred m your state or provincial union headarters or the International Society of ristian Endeavor, 1221 East Broad eet, Columbus 16, Ohio.

ader's Introduction

Several years ago a high school stuat included the following statement in heme which he wrote:
"I don't believe in prayer. When I s ten years old I wanted a bicycle y much, so I prayed in order to get I would pray every morning and at ght before I would go to bed. Some- nes when I had time during the day prayed, too. But I didn't get the bike. I could never again see any sense praying. Since that time I have never ayed again."

(At this point, proceed in whatever way seems best to you to have members of your society consider this teen-ager's testimony in the light of Jesus' promise concerning prayer in John 15:7. Encourage discussion that will lead to helpful conclusions. Call attention to the condition "if ye abide in me, and my words abide in you.")

Though this particular youth was disillusioned about prayer, we have the testimonies of countless other people who have learned that prayer can be a very meaningful experience. The outstanding example of these is Jesus Himself. Indeed, He has set the pattern of prayer for all of us.

Let us look at some of the Scripture references which tell of His prayer life. *(Now call for the following passages which you will have assigned in advance.)*

1. Mark 1:35—note that He prayed alone and early in the morning.

2. Luke 6:12—note that He prayed to God all night before choosing His apostles.

3. Luke 9:28,29—note that Jesus' countenance was changed during His prayer.

4. John 17:20—note that He prayed for His apostles and for all who would become His followers.

5. Luke 22:41,42—note that Jesus prayed that God's will might be done in His life.

Talks on the Topic

PRAYER IS A BRIDGE

Try to imagine the confusion that would reign if all the bridges across our countries would suddenly disappear. Bridges such as the one that crosses the Straits of Mackinac serve a worthwhile purpose by saving countless miles of travel.

Try to imagine a Christian without some means of reaching God. Prayer is like a bridge. Words are bridges, for they carry messages from one person to another. So prayer is a bridge, for it carries our petitions to God.

HOW TO PRAY

Sometimes teen-agers say, "But I don't know how to pray!" The disciples who followed the Lord Jesus had learned from His example that spiritual strength comes through prayer. And so one day, after He had finished praying, one of the disciples said, "Lord, teach us to pray."

The prayer that the Lord taught them was a pattern for all their prayers. It is called the Lord's Prayer. From early childhood we have repeated this prayer without really knowing what it means. We need to study this pattern.

(Here the leader might show the model of a ship or airplane or the pattern for a dress or shirt and point out that it must be studied and followed if the desired object is to be made. The directions must be followed. Then he should point out the importance of following Jesus' directions about prayer as given in the model prayer which He taught His disciples. He might read the prayer in Matthew 6:9-13.)

1. We pray to God *("Our Father which art in heaven").* Do we have the right to address God in this manner? In the Bible we learn that those who believe on the Lord Jesus Christ are children of God. Only they have the privilege of calling God "Our Father."

Are you a child of God? Have you accepted Jesus Christ as your Saviour? If so, then you can say, "Our Father which art in heaven," when you talk to God in prayer.

2. We praise His name *("Hallowed be thy name").* To hallow means to give special honor to something that is holy or sacred. God is so holy that if we truly love Him we will never use His name in any way but that will honor Him and show Him reverence. And we will recognize Him as being holy and sacred as we pray unto Him.

3. We make our requests *("Thy kingdom come. Thy will be done in earth, as it is in heaven").* God's Word tells us that the Lord Jesus will come back

(Continued on Next Page)

(Continued from Previous Page)

to this earth to rule over it someday. Then His will shall be obeyed on earth just as it is in heaven. Those who love the Lord will pray that His will may be done in the lives of all who submit to Him and that He will soon come to reign over all men.

4. We tell our needs *("Give us this day our daily bread")*. Each new day all of us need food, clothing, health, shelter, strength, and many other things. In Philippians 4:19 we read that God has promised to supply all our needs, but in the sixth verse of the same chapter we are also told to make our needs known to Him. Let us not pray amiss like the teen-ager who became disillusioned about prayer when he failed to receive his bicycle, but let us pray for God to supply the things that we actually need.

5. We ask forgiveness *("And forgive us our debts, as we forgive our debtors")*. Each of us needs God's forgiveness for our sins, but we must also be willing to forgive those who have done something wrong against us. If we do not forgive others, then we have no right to ask God to forgive us for our sins and wrongdoings.

6. We seek help *("And lead us not into temptation, but deliver us from evil")*. All of us need help to keep us from temptations that would lead us astray. We need help to do the things that are right. So we pray to God for help in this continual battle against evil. For assistance in resisting the devil, we must live so close to Christ and pray to God so sincerely that the evil things of life will no longer have any attraction to us.

7. We trust God *("For thine is the kingdom, and the power, and the glory, forever. Amen.")*. God has created all things and has all power, and so we should be willing for Him to rule over all our thoughts, words, and deeds. We should pray each day that we may be willing to submit ourselves to the will and the rule of God. "Amen" means "so be it," or "may everything we have prayed be done."

If we understand this prayer and form our prayers according to this pattern, then we will pray acceptably to God. Jesus received great strength in prayer *(see Luke 22:43, for example)*, and we also can receive through prayer the spiritual strength which we need for His service daily.

When it is formed according to the pattern Jesus gave us, then prayer becomes a strong and sure bridge by which we make contact with God and by which we receive the strength which only He can give us.

Quiet Hour Emphasis

Ask your minister or counselor to explain the Quiet Hour to your members. Make available to him the folders "What Is the Quiet Hour?" and the Quiet Hour Enrollment Cards which you have secured.

Ask him to stress the importance of daily Bible reading and prayer and to give an opportunity for members of your group to enroll as Comrades of the Quiet Hour. The enrollment cards contain one part that is to be kept by the youth and another part that is to be returned to the International Society of Christian Endeavor. A list of helpful devotional books will be provided to all who enroll.

Ask your minister or counselor to give the benediction following the sentence prayers. Urge your members to exp in their prayers what they have lear in the meeting about prayer.

You may wish to have the lig dimmed or to have the piano pla softly during the period of prayer. not concentrate too much on the eff but do attempt to create an atmosph which will prompt your members to p willingly and meaningfully.

Daily Bible Readings

M. Oct. 15 Intercession Genesis 18:2
T. Oct. 16 Repentance Exodus 32:3
W. Oct. 17 Petition Numbers 21
T. Oct. 18 A Prayer Psalm Psalm 5:
F. Oct. 19 Faithfulness in Prayer Daniel 6:1
S. Oct. 20 Answered Prayer Acts 10:3
Sun. Oct. 21—Topic: What Is Prayer? Matthew 6:

Comments by Earl N. Plato, a school principa Crystal Beach, Ontario, Canada

Alternate Plan of Development

Here is another plan which you may wish to follow in developing this topic on prayer. If you choose this plan, select sections of the preceding comments which will supplement your discussion.

CIRCLE RESPONSE

Begin by asking the question "What is prayer?" and giving an opportunity for each member to respond with his own definition. All should be seated in a circle so that each will not have to stand up to make a speech and so that he can be heard by the rest of the group.

The leader might write suggested definitions on the chalkboard so that everybody can remember what has been said. Try to list different elements of prayer such as adoration, confession, thanksgiving, faith, petition, and submission, and form a definition of prayer on the basis of these responses.

STUDY OF PRAYERS

Then make a study of great prayers in the Bible and your church hymnal in order to attain a deeper understanding of prayer. Assign these readings to different members. As each reference is read and then discussed, you may be able to add other elements of prayer besides those which you have already listed on the chalkboard.

Here are some prayers from the Bible which you might read and study together:

1. *Genesis 18:22-33*—Abraham's intercession for Sodom and Gomorrah
2. *Exodus 32:11-14,30-32*—Moses' intercession for the Hebrew people
3. *II Samuel 7:18-29*—David's thanksgiving to God
4. *I Kings 3:4-15*—Solomon's prayer for wisdom
5. *I Kings 8:15-30*—Solomon's prayer when the ark was installed in the temple
6. *Isaiah 6:1-11*—Isaiah's prayer his vision of God
7. *Isaiah 63:15-64:12*—Isaiah's pra of confession and petition
8. *Jeremiah 32:16-25*—Jeremia prayer after his purchase of the field Anathoth
9. *Habakkuk 3:1-19*—Habakku prayer of trust in God

Some of the familiar hymns of t church which are really prayers are *Need Thee Every Hour; O Jesus, I Ha Promised; O Master, Let Me Walk w Thee; Love Divine; An Evening Pray* and *Dear Lord and Father of Mankin* You may wish to read these from yo church hymnal. There are many oth hymns about prayer such as *Sweet Ho of Prayer, Near to the Heart of G* and *The Beautiful Garden of Prayer.*

DISCUSSION

Conclude your study by consideri again the original question and oth which will help to summarize what y have considered. Here are some sugg tions:

1. What is prayer?
2. Why do we need to pray?
3. What elements should be includ in our prayers?
4. At what times should we pray?
5. What results may be expected fr our prayers?
6. Should the same prayers be s over and over again?
7. Is it right to use prayers from prayer book?
8. Should prayers ever be written a read by youth?
9. What part does prayer have in Christian growth?
10. How can we grow in our o prayers?

Faith of Our Fathers

Hebrews 11:1-3,8-10; Galatians 3:11
(Reformation Sunday)

ggested Program

-Prayer Service
lude: *Faith of Our Fathers*
ader: Psalm 91:2; 27:14
nouncement of Topic
yer: Thank God for the church and or great leaders of the past who have been faithful to the teachings of Christ, making it possible for us to know the Gospel story; ask God to make us as faithful, that others may hear through us.
mn: *How Firm a Foundation* (Sing all four stanzas. Call special attention to third)
mn: *A Mighty Fortress Is Our God* (Read carefully if it is not known. This hymn, written by Martin Luther, was the war cry of the Reformation and was sung every day by Luther and his friends.)
ader's Talk and Scripture: Hebrews 11:1-3,8-10; Galatians 3:11
sentation of Topic
mn: *Faith of Our Fathers*
lk: We Must Carry On (by counselor or guest speaker)
ecial Music: *Are Ye Able?*
sing Hymn: *Jesus Calls Us*
ntence Prayers and Benediction
stlude: *Lead On, O King Eternal*

r the Counselor

This is Reformation Sunday. Since material will probably not be familiar to many Junior Highs, they will need much guidance in preparing this meeting. They will need additional material on the leaders of the Reformation, our own early denominational leaders, our own early local church leaders, and the early leaders of your Christian Endeavor society. Pray that the Juniors may be helped to appreciate their Protestant heritage more fully.

esenting the Topic

The material may be presented in any a number of ways. A "Time Marches " program, a "Roll Call" meeting, or "Torch-bearer" meeting might be held, members of the group might impersonate some of the great Reformation aders. You might have a "Church story" meeting. Arrange the room e a schoolroom and conduct the meeting like a class in history. Have a large ok on the table in front of the room lled "The History of the Church." As ch one takes part, have him come forward, turn a few pages in the book, finding the imaginary place where the part he has to tell is found.

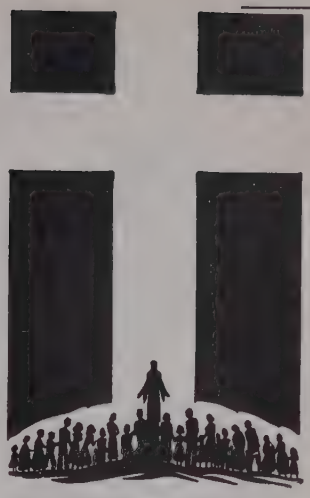
Leader's Talk

One day, when Jesus was talking with His disciples, just a little while before He was crucified, He asked them, "Who do men say that I the Son of man am?" They told Him that men were divided in their opinions. Then He asked, "Who do *you* say that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Jesus told them then that He would found an institution known as His church on this belief. He was to build it, and it was to be His. Those who were to belong to it were to be bought by Him at a tremendous cost.

The church was established in the city of Jerusalem on the Day of Pentecost, A.D. 30. The terms of salvation could not be preached until Jesus had shed His blood and been raised from the dead. On Pentecost, Peter preached with such power that first Gospel sermon that about 3,000 souls who heard it repented and were baptized that day.

Before Pentecost, the disciples were individual followers of Christ; *now* they became His body, the church, to carry on in His absence. He was, and still is, the head, but we are the body, the church.

You may wonder *why* the Protestant Reformation took place. Following the death of the apostles, the majority of the church gradually drifted away from Christ's plan and purpose. This was the period of the rise of the catholic hierarchy, with the pope at its head. The church became so corrupt under this leadership that it did not resemble at all the simple organization and easily understood beliefs of the church the apostles established. By the authority of the Roman Catholic church, the Bible was denied the people, the original plan of the Lord's Supper was completely destroyed, and baptism was perverted from its original meaning. This period in history is called the Dark Ages, and it was well named, for along with this decline in the original beliefs and ordinances commanded by our Savior, came a widespread decline in morals as well. The church was patterned after the Roman empire rather than the pattern given in the New Testament. It grew to a position of wealth and power. It was so anxious to increase its membership that many were taken in who were not converted.



About this time men rose up who felt that the church should be *reformed* and restored to its original pattern. Many of these men were former Roman Catholic priests. We owe much to these men of courageous faith today.

What Is a Catholic?

According to Webster's dictionary, the word *catholic* means "of or pertaining to the church universal." No one group of Christians has a right to claim this name. Every Christian should be catholic if he lives up to the teachings of Jesus as to the universal brotherhood of all mankind. Not even the church at Rome can claim to be the only catholics, as they use the name. There are also Greek Catholics, Coptic Catholics, Anglo Catholics, the Catholic Apostolic church, and many other groups. None of these owes allegiance to Rome or to the Roman Catholic church.

What Is a Protestant?

According to Webster's dictionary, the word *protest* has a double meaning. One meaning is negative, to object. The original Protestants found much sin and corruption in the Roman church to which they objected, and it was their objection which started the Reformation. The other meaning of the word is positive, to be a witness for. Let us think of the Reformers as witnesses for the truth as they saw it in the New Testament. Many of them did not agree as to the interpretation of the truth, but they were sincere in their desire to return to the teachings of the New Testament.

Protestantism stands today for religious liberty, the open Bible, holy liv-

(Continued on Next Page)

(Continued from Previous Page)

ing, civil liberty, evangelism, and individual worth and responsibility before God.

Some Great Reformers

John Wycliffe of England is called the "morning star of the Reformation." He believed that the Bible is the people's Book, as it is the word of God, and that people should have the right to read it for themselves. (This was contrary to Roman Catholic doctrine.) Wycliffe translated the Scripture into English from the Latin so the people could read it.

Martin Luther was born in Germany. After reading the Bible for himself, he saw that there were many teachings of the Roman Catholic church which were untrue to the Scriptures. He nailed his 95 objections to the sale of indulgences (payment of money for the forgiveness of sins) upon the oak door of the church in Wittenberg of which he was pastor. The authorities contended that the pope was the highest authority, but Luther contended that God alone could forgive sins, and that we are forgiven, not by the favor of the pope, but by faith in God and obedience to Him. Luther was tried before the emperor, but he would not give in unless they could prove him to be wrong by the Scriptures. He was excommunicated by the pope, but was not put to death. Luther is known as the "Father of Protestantism." The history of the whole world has been very much influenced by his life and work.

John Huss was born in Bohemia, of very poor but godly parents. He was very interested in the study of the Bible. After graduation, Huss was appointed to preach in a little chapel which was endowed by two gentlemen "in order that the poor might always have the Gospel preached to them." Here he saw the neglect and destitution of the poor and the worldliness of the clergy. His sermons insisted on reform, and he became so eloquent that his congregation soon numbered thousands. As long as he preached against the sins of the common people, he was let alone; but as soon as he started in on the sins of the clergy, trouble started for John Huss, for the latter became his bitter enemies. He was accused of stirring up the common people against the priests, and his chapel was ordered razed to the ground. Huss was taken to an old castle and thrown into a dungeon, chained so he could scarcely move in the daytime, and tied to a post by his hands in bed at night.

When sentenced to death Huss knelt down and prayed, "O Lord Christ, forgive mine adversaries." When tied to the stake he prayed, "O Lord Jesus, stand by me now, that by Thine help I may endure with manful, steadfast soul this cruel and shameful death to which I am condemned because I preached Thy Word." When the fagots were set on fire, Huss sang a hymn until choked by the flames.

John Wesley was born in England. While in college he became interested in the study of the Scriptures and in holy living. He belonged to a group of students known as "the holy club." Upon graduation he entered the ministry. He believed that many people never went to church because they found the services too cold and indifferent. Wesley preached to the people wherever he found them—on the streets and on the hillsides. Multitudes responded to his message. He became the father of Methodism.

Ulrich Zwingli, born in Switzerland, had explained the Scriptures to the people and called in question the authority of the pope long before Lut was known. He had mastered the La language and become a teacher by time he was eighteen. As he stud the New Testament, Zwingli was ast ished to find the religion of the N Testament the very opposite from t of the church to which he belonged. wrote several books against the use images and in favor of the religion the Bible. In 1531, when the Protesta were attacked by the Catholics, Zwin was slain. As he was dying, he sa "Can this be considered a calami Well, they are indeed able to slay t body, but they are not able to kill t soul."

Something to Think about

We are indebted today to the gr Protestant reformers for the *civil* as w as the *religious* liberty which we enj Christian teaching alone can give f meaning to the demand for hum rights and liberties, because it alo gives worth and dignity to human p sonality. In a dictatorship, man is ma for the state, and in a democracy, t state is made for man. In countr where there is no democracy, *there is place for the Protestant church.* The fore, in order to keep our freedom religion, we must keep our democra form of government, and it will be to the youth of today who will be c zens of tomorrow to do this.

Daily Bible Readings

M. Oct. 22 Justified by Faith Romans 1:14
T. Oct. 23 Light Bearers Philippians 2:14
W. Oct. 24 Contentment I Timothy 6:6
T. Oct. 25 Abiding Faith II Timothy 1:
F. Oct. 26 Consolation in the Lord II Timothy 4:16
S. Oct. 27 The Author of Faith Hebrews 12
Sun. Oct. 28—Topic: Faith of Our Fathers Hebrews 11:1-3,8-10; Galatians 3

Comments by Mrs. Aldis L. Webb, wife of retired Christian Church minister and teacher a Christian day school in California

Practical Projects

1. Find out who the early leaders of your denomination or church brotherhood were. When did your denomination start? What were the reasons for starting a different group? In what parts of the United States is your church the strongest?

2. Find out about the beginning of your local church. How old is your church? Who were the early leaders? What is your present membership?

3. Find out how long Christian Endeavor has been organized in your church. Who are some of the charter members? Are any of the earlier members in the ministry or on the mission field?

4. Offer an award for the best essay on "Why I am a Protestant." Ask your minister or counselor to help you find additional material. Develop the thought from both the negative and positive definitions as given elsewhere in these comments. Ask your minister about having the Junior Highs give their talks at the evening church service.

5. If the film *Martin Luther* is shown in or near your tow or city, make an effort to go in a body to see it, or have report given by someone who has already seen it.

6. There is a great longing for the unity of the Christia Church in our times. There are many discussions no going on between denominations to find bases for unity. Fin out whether your church is interested in uniting with an other group. Why is it important that Protestants presen a united front before the world in these days? Could w all get together if we would drop man-made creeds an systems and restore the simple church of the New Testa ment? Is there any other way?

7. The Roman Catholics have a ready answer to th problem of the disunity of the Christian Church. It is tha all Christians must submit to the authority of the Roma church and the pope, its head. Why is such dictatorship peril to religious liberty?

Topics

FOR SENIOR HIGHS AND YOUNG PEOPLE

Partakers

I Corinthians 10:1-21

(World-Wide Communion Sunday)

ıder's Preparation

n preparing for the meeting, you uld construct a simple outline while lying the material. Then use this out- while giving your talk, being careful to read it but to tell it in your own ds. Remember that there is abso- ly no other substitution for study preparation. If you want an effec- meeting, one that will not only efit yourself, but also help others, n you must study and prepare your ic.

ou may present all the topic ma- al concerning the Lord's Supper rself, being sure to involve others in discussion. Or you may ask other mbers of the society to help you in senting the material given below.

e sure to select one or several so- y members to read the Scripture erences used in your talk. Select the mbers several days prior to the meet- and ask them to read the Scriptures efully so that they will be familiar h them. Ask each member to be pared to give several comments on Scripture to the society. Be sure inform them when they will be asked read or how you will indicate that is time for them to read. This will ke your presentation run smoothly.

e sure you have studied and re- wed your outline before giving your ; it might be wise to do this final iew the day before your meeting. is will not only help you give a better , but will also give you confidence presenting your material.

ferences

ince it has been indicated how im- tant study and preparation are to a od topic presentation, here are a few erences to guide your study. Other ırces can be found in your own ırch library. If you do not have a ırch library, consult your minister on oks he would recommend for use from ır public library.

The Mind of Jesus by William Bar- y

The Christian Sacraments by Hugh ompson Kerr

The Church, edited by J. B. Watson

"As Much As in Me Is" . . . and Other Sermons by James Earl Ladd

Your favorite version of the Bible, a Bible commentary, and a good dictionary

Suggested Program

Pre-Prayer Service
Call to Worship: A poem on communion
Hymns: *When I Survey the Wondrous Cross; O Jesus, I Have Promised*
Prayer: Have a few minutes of silent meditation and close with a prayer given by the leader
Hymn: *Just as I Am*
Scripture Reading: I Corinthians 10:1-21
Presentation of Topic
Conclusion
Benediction

Planning the Meeting

To focus attention on your topic, a simple but attractive worship center should be constructed. If you have a picture of *The Last Supper* by da Vinci, this could be your focal point in the worship center. The picture could be accompanied by candles, flowers, or a Bible opened to the topic Scripture text. For even more emphasis the room could be in semidarkness with a spotlight on the picture. This extra preparation will help your society members to begin thinking of the Lord's Supper at once and create an atmosphere of worship.

Leader's Talk

Let us begin our study together on communion by giving definitions to two words we will be hearing throughout our entire discussion. The first is the word *partakers,* which simply means those who take part or share in. The other word is *communion,* which means an act of sharing, or in one clear-cut word it means participation. You may already be very familiar with these definitions, but this will give each of us the opportunity to be reminded of their meaning.

In this topic each one of us should try to learn more about communion. It should also help us examine our own attitudes concerning communion, so that we may be able to enrich our own communion experience.

The First Lord's Supper

The account of the first Lord's Supper is described in Matthew 26:26-30; Mark 14:22-26; and Luke 22:14-20. (*Have one or more of these read at this time.*) There are also two very important passages in Paul's first epistle to the Corinthians. The first is found in I Corinthians 10:16,17; which is an interpretation given by Paul. The other passage, which is probably very familiar to each of us, is found in I Corinthians 11:23-26. Paul presents to us here the instructions of Jesus himself.

In the background of the Lord's Supper lies the Passover. There is some disagreement as to whether the meal which Jesus observed with his disciples was actually a Passover feast. Regardless of these discussions, the Passover still gives the background for the Lord's Supper. The account of the Passover is found in Exodus 12. This passage describes so vividly how the children of Israel were emancipated, delivered from bondage and slavery of Egypt, and received safety by smearing the blood of the Passover lamb on their doorposts. With this for a background, it would show that the central purpose of the Supper is redemption through sacrifice. Christ is setting Himself before men as the sacrifice for men.

The next idea which presents itself is the covenant; whether or not the word *new* is used, the basic idea will remain the same. A covenant provides the establishment of a new relationship between God and man on the initiative of God. Jesus speaks of a covenant which is established and maintained by His blood, His life, and His death making a new relationship between God and man possible, this relationship being one of love.

(Continued on Next Page)

(Continued from Previous Page)

What Should Communion Mean to Me?

We have so far talked about definitions, the first Lord's Supper, and its background. Now each one of us should begin to think of what communion means to us as individual partakers.

It is first of all a means of memory. In William Barclay's book *The Mind of Jesus* he entitles his chapter on the Lord's Supper as "Love's Memorial." In this chapter on page 213, paragraph 3, he states, "It is basic to remember that Jesus was here again using the method of symbolic action which the prophets had so often used, as He did when He came riding into Jerusalem. He was putting a message into dramatic action, the effect of which was meant to be more vivid than any words."

In *The Church,* edited by J. B. Watson, he refers to the keeping of the Lord's Supper as an act of *triumphant celebration,* an event of *individual participation,* and an experience of *personal identification.* If we also celebrate an act of triumph, then we are more than just partakers of the Lord's Supper in memory of Jesus; we also proclaim that He lives in glorious triumph! It is not only a memorial of Christ's death for us; the fact that He does live in glorious triumph gives even greater significance to His death.

The idea that the Lord's Supper is an individual act in a community of believers is drawn from I Corinthians 10:16. It is also an act of personal identification, although it is done in fellowship with others. The participant is an individual partaker at the Lord's Table, but he identifies himself in the presence of others who are sharing with him an experience of spiritual strength.

"The Lord's Table" and "the Lord's Supper" are terms used by Paul in I Corinthians 10:21 and 11:20. These two terms make us realize the importance of our participation, because it is Christ who is our host and we are the invited guests. When we think of Christ as our Host, we cannot help but dwell again on the great sacrifice He made for us.

In James Earl Ladd's book *"As Much As In Me Is" . . . and Other Sermons,* he uses an illustration describing a banquet in which Cleopatra prepared a drink by using two pearls dissolved in chemicals and mixed with wine. The price of the pearls was supposedly a million dollars. Caligula, the emperor of Rome, held a picnic in which he served fifteen thousand people a meat dish of hummingbird tongues which to duplicate would probably cost one hundred million dollars. He then points out that their banquets were not the most costly tables ever spread; the supper of our Lord was the most costly because it cost the blood of the crucified Son of God to make it possible.

Through this illustration we realize again that this communion is the memorial of a past event, but we must also see that it is a symbol of a present experience. As partakers it must not only be a remembrance of a historical Christ but a recognition of a *living* Christ. We must always be aware of the fact that Christ lives and that He lives in us.

Communion can be a time of renewing our obedience to Christ. It should bring us to a realization of the terrible destructive power of sin; it cost even the death of Jesus Christ. The Lord's Supper is a serious matter, a privilege to enjoy, a fellowship with the Lord, and a searching act which will lead us to a personal examination (I Corinthians 11:28). It ought to make us realize our own sin. It should remind us that we "have sinned, and come short of the glory of God" (Romans 3:23). But we can also be reminded of the forgiveness which we have through Christ.

By observing the Lord's Supper we also proclaim the Gospel to others (I Corinthians 11:26). It is a means which we express to others our faith Jesus Christ, who forgives us of sins and grants to us eternal life. It our witness to them that they too be saved through Jesus Christ, the W

Communion means so many things all who partake, and so it must also a time of thanksgiving. We should thankful for the privilege of being al to share in this vital experience with t Lord and His people everywhere.

Above all else, we should remem that we partake of the Lord's Supp because we love the Lord Himself. has requested our observance in orc that we might remember the meani of His sacrifice for us, and so we ob willingly and observe the ordina gladly.

Daily Bible Readings

M. Oct. 1 The First Lord's Supper Mark 14:12
T. Oct. 2 See Our God I John 1:1
W. Oct. 3 See Our Saviour I Corinthians 15:1
T. Oct. 4 Search My Life I Corinthians 11:17
F. Oct. 5 Search My Heart I Corinthians 11:28
S. Oct. 6 Spiritual Turnabout I Corinthians 15:34
Sun. Oct. 7—Topic: Partakers I Corinthians 10:1

Comments by Mrs. Ray Pulsifer, who with husband is counselor of the high school soci of the Christian Church in Redmond, Oregon

Conclusion

A candlelight communion service would be an appropriate climax for yo meeting. Be sure to consult with your minister and your counselor as to wheth this would be possible. If this observance is possible, be sure to make caref preparation of each detail.

If you are unable to close the meeting in this manner, the leader might gi a brief summary of the ideas presented in the topic discussion.

An outline of the presentation, including Scripture references, might be pr pared and written on a chalkboard. Paper and pencil should be provided to eac member in order that he may copy the outline for future reference.

The outline should be as simple as possible, but it should include all t Scripture references used during the meeting. The paper used might be colore construction paper cut small enough that members might keep it in their Bibl as a bookmark. This marker should prove to be helpful during future observanc of the Lord's Supper. It should serve as a constant reminder of the true meanin of our communion with Christ.

You may want to conclude your meeting with a discussion of some meaningf questions. Here are some suggestions which should involve all your members:

1. What was the Passover feast whch foretold the meaning of the Lord Supper?

2. When and where was the Lord's Supper instituted?

3. Why did Jesus institute the Lord's Supper and ask us to be partakers?

4. Who should partake in the communion service?

5. Should a follower of Christ ever refrain from partaking of the Lord's Supper

6. How often should we observe this ordinance?

7. How is a Christian benefited by partaking of the Lord's Supper?

8. Where should the Lord's Supper be observed? Is it necessary to observ it in a special place?

9. What effect should our partaking of the Lord's Supper have on our rela tionship with others?

10. Does our own observance of the Lord's Supper portray Jesus' death ef fectively to those who are not His followers?

I'll Be Listening

I Samuel 3:1-21

eparing for the Meeting

This topic lends itself to some rather ver development. A tape recorder n be used effectively both for adver- ng and for the topic presentation and cussion.

To advertise the meeting, make a ster showing an ear with the question *e You Listening?* written across the ster. It should also carry the place, ne, and other necessary information. u might pre-record something like this a tape—"Are you listening? Come to r Christian Endeavor meeting tonight d learn how to listen and when to ten . . . Listen . . . you might bring friend." Use this tape on Sunday rning to urge attendance at your eting.

Decide whether you plan to pre-re- rd the suggested Scripture readings or have them read in the meeting. hatever method you use, be sure to an it well so that the meeting will ve smoothly.

ggested Program

e-Prayer Service

all to Worship: Psalm 92:1-8

ymn: *I Am Thine, O Lord*

ayer: Have guided silent prayer—*First, thank God for His love for us, that while we were yet sinners Christ died for us . . . Next, thank God for His Word that makes His will known to us . . . Then, ask God's forgiveness because we have failed to love Him and serve His as we should . . . Ask God to help us to have hearts and minds that are willing to listen . . . And finally ask God to help us that through this meeting we may come to know His will and have courage to do it.*

ymn: *Only a Touch*

nnouncements and Offering

troduction of Topic

o Whom Should We Listen?

hy Should We Listen?

oncerns for Discussion

ymn: *O Jesus, I Have Promised*

enediction

Introduction of Topic

According to an article which appeared in *Parents' Magazine* of August, 1961, seventy-five per cent of our time is spent in communicating with others —reading, writing, speaking, and listening. The author pointed out that according to experts about ten per cent of the time that we are communicating we spend in writing. About thirty-four per cent of this time is spent in talking. And forty-two per cent of the time we are communicating is spent in listening. The remaining time is spent in reading.

So often the things to which we listen determine our values and our goals. Man is a goal-seeking and goal-motivated being. The goals he seeks help determine his character and personality. His values determine his activity and life. Modern advertising has proved the fact that men and women are much influenced by what they hear and read.

God's purpose in the proclamation of the Gospel assumes that man can be influenced by what he hears. Likewise, the parable of the sower makes clear that men can be so preoccupied with themselves and their own interests that the Gospel is made ineffective in their lives. In fact, some authorities say we remember less than twenty-five per cent of what we hear.

(At this point in the program you might use a tape recorder on which you have pre-recorded the story of Samuel as found in I Samuel 3:1-21. Or read the entire chapter at this time. Point out that this story illustrates the importance of listening to God.

After this presentation note that God had spoken rarely in the days of Samuel, because the people had turned aside to worship the Baalim (the gods of the Canaanites). The effects of this unfaithfulness were found even in the household of Eli, the priest at Shiloh (I Samuel 2:12,22).

It is also important to note that Samuel did not recognize the voice of God. He thought that it was Eli speaking. However, Eli did play an important part, for he instructed Samuel to listen.

As Samuel listened he heard words which helped him know God's will for his life. He became a prophet for all Israel, for he revealed the word of the Lord to them.)

To Whom Should We Listen?

There are many voices calling for our attention. Some of these voices are calling for us to buy things. Some of these things may be necessary; some will make life a little more comfortable; but other things will not benefit the possessor in any significant manner.

Other voices call us to seek goals which may have some value, but they are not the highest ends and values. These take up our time, interest, and activity. It is often a case that the good takes the place of the best.

Christ demands first place in our lives. He cannot be our Saviour without being our Lord. We must hear His voice when He says, "I am the way, the truth, and the life; no one cometh unto the Father but by me." We should listen to God through Christ because He loves man and wants him to have life and have it abundantly. Listen now to his word. *(Have John 10:7-16 played on tape or read at this time.)*

It might be helpful for us to listen also to our Christian brethren. Eli aided Samuel in listening to God. Likewise, the brethren in the church can help us in hearing God's Word. The church should be a redemptive fellowship which teaches God's Word to us and encourages us to grow in the grace and knowledge of our Lord Jesus Christ. *(At this point listen to Ephesians 4:11-24 as it is played on tape or read by one of your members.)*

Why Should We Listen?

Most of us will listen to that which interests us or meets some need of ours. Man seeks what he considers "good." We talk about good times, good food, and even good people. But what makes them "good"? This depends upon the goals we have in life. These goals may vary a great deal. Some seek things; others seek status or power; many in our day seek pleasure; still others seek wisdom.

(Continued on Next Page)

(Continued from Previous Page)

But is any goal acceptable? It should be obvious that some things we seek can never bring us life. For at times (and more often than not) man yearns for something that he is not immediately aware of, and he thinks that such yearning is satisfied with something else. He may yearn for life, and he may seek to satisfy this yearning by "living it up." Jesus pointed to this hidden yearning in His words as He sat beside a well at Sychar. Listen to John 4:7-15 *(play it on tape or have it read now).*

If we listen to God through His word, we shall soon be able to understand ourselves better. We shall be able to accept our own capabilities and limitations better. According to the Bible God makes us responsible for the gifts He has given us, not what we do not have. Thus, we need to know ourselves. *(Matthew 25:14-30 could be used effectively at this point.)*

If we listen to God through His Word, we will also become more sensitive to the needs of others. *(Matthew 25:31-46 could be used here, or Luke 10:23-37 is especially appropriate.)*

Perhaps if we listen closely to God we can come to know the real fellowship that the Christian enjoys with God and his fellow men. Words are only symbols of ideas, feelings, actions, or things. They are very useful to us, but they are a means of knowledge and not ends in themselves.

As we serve Christ in the church, we can come to know the meaning of His Word for us. As we live daily, we see the need of faith in Christ, for He assures us that He will make the way known to us. It may not always be easy, but even our hardships and suffering can be used to Christian ends and purposes. Through all things God would speak to us and lead us in our growth toward maturity in Christ. *(Read Philippians 3:12-14 or play it on the tape recorder.)*

Concerns for Discussion

1. How can we improve our ability to listen? Have you tried to improve your listening skills? What were some things that helped?

2. It was affirmed in the topic development that we listen to that which is of interest to us and meets some need. What are some things which cause us to be interested in some things and not in others? Do you believe that we can have some real needs that we are not immediately aware of? Might there be things that we think we need that we do not need?

3. How might we keep good things from taking the place of the best?

Alternate Development

(Here is an alternate plan for discussing the topic which you may want to follow.)

Man listens for that which holds the most promise for him. He is a goal-motivated indivdual. He is made aware of goals in life through communication. There are many voices and demands which bid for man's attention. Man must evaluate these and give himself to that which holds the most for him. What are some of the marks of a goal which is adequate for the Christian?

1. *We listen for that which causes us to feel that we are making the best use of our abilities and interests.* The Christian believes that God gives gifts to men. These gifts differ not only in kind but also amount. We do not listen to those demands which attempt to exploit the gifts of God. Rather we listen to that which will enable us to develop our talents for God. We find our greatest feelings of achievement in knowing that we are using well the gifts and abilities that God has given us. We may call this the voice of one's abilities and interests.

2. *We listen to that which renders the greatest service to our fellow man.* As a Christian listens to the voices calling for his life, he must recognize that a man's life is not to be measured in terms of his possessions. Money is a necessary means in life, but it is not the end of life.

Life must have meaning in terms of personal relationships r a t h e r than in terms of things. Man is made in the very image of God. He was created for fellowship, or in the terms of modern psychology "for interpersonal relations."

As the Christian chooses a vocation, he must do so on the basis of whether or not he feels he can best use his abilities in serving the needs of man. Perhaps we can term this "listening for the voice of human need."

3. *We give ourselves to the task which we think is important enough to take our whole lives.* In this changing world we want to give ourselves to a cause that has promise in it. Young people today would not be interested in the making of horse-drawn streetcars. But they would be interested in aircraft engineering. The reason for this is simple, for one has no future in it while the other does. In fact, so rapid is our progress in modern times that by the time one is finished with his formal education some of the techniques he has learned are now out of date. This has led many firms to emphasize the f that if a person has a broad backgrou in a field he can learn certain sk within a very brief period of time. M needs not only skills; he needs attitud as well.

An important thing to remember that we want to follow that way of l which helps us in the family, and in relationships with people in general well as on the job. Let us listen that which helps us to live as well make a living. This we may call t voice of the "value of all human re tionships."

4. *We listen to the one who we b lieve knows the most about success human life.* The average man is alw interested in short cuts to success. wants to know how to attain it quick

Many problems are involved in th First, what is success? Without the re elation of Christ man can never kno success in its broadest sense. Ma achievements must always be measur in terms of God's will and purposes. T second question concerns who is to jud what is successful. If there is to be a common agreement, there must be so common standard of judgment. T Word of God provides the only adequa standard of measurement. This we c call the "voice or Word of God." stands supreme over all other voices the Christian.

At this point have the following p sages read. Following each reading d cuss the relationship to the matter our listening and learning as Christia

II Peter 1:1-11. What is the fullne of life? Of what does it consist?

Matthew 25:31-40. What aspect of th full life is stressed here? To what do this passage say we should listen?

John 10:1-5. How do we hear th voice of Christ? How do we distinguis His voice from other voices?

Daily Bible Readings

M. Oct. 8 Noah Listens Genesis 6:1-
T. Oct. 9 Abraham Listens Genesis 17:1
W. Oct. 10 Sarah Listens Genesis 18:9-
T. Oct. 11 Moses Listens Exodus 3:1-6; 4:10-
F. Oct. 12 Joshua Listens Joshua 1:1
S. Oct. 13 Gideon Listens Judges 6:11-18; 7:9-
Sun. Oct. 14—Topic: I'll Be Listening I Samuel 3:1-

Comments by Dr. Lawrence M. Bixler, profess of Bible and Christian Education at Northwe Christian College, Eugene, Oregon

Hymns listed in program outlines in THE CHRISTIAN ENDEAVOR WORLD have been selected from CHRISTIAN ENDEAVOR SONGS. This book, with an attractive red and white paper cover, contains 113 songs and hymns for youth meetings. Available from International Society of Christian Endeavor, 1221 East Broad Street, Columbus 16, Ohio. Price: 50c each, $5 per dozen, $40 per hundred.

When God Is Here

I Samuel 7:15-17; 12:1-5,20-25

the Leader

ee your minister at once about con- ting the question-answer period on problems of young people; if he can- serve, have him arrange for some- y else to do so. At Sunday School the young people to write out a ional problem, *unsigned*, and bring it a sealed envelope, which will be ded to you at the door in the eve- g. These will be turned over to the ister for answering at the proper .

paration Chart

son studied? ____
ts assigned? ____
gs chosen? ____
ıist and song leader notified? ____
cial music arranged? ____
ds mailed? Posted made? ____
ends invited to attend? ____

blicity

t the top of your poster place the stion WHAT'S YOUR PROBLEM? In center, paste the picture of some d-looking young person, and in a -circle about the picture — *Lying? nesty? Dates? Fear? Evil thoughts? dges? Jealousy?* Below the picture te: *Bring your problem, unsigned, in ealed envelope tonight to C. E. der ..... Time .....4 Im- sonations*

ggested Program

-Prayer Service
lude (quiet music)
l to Worship: Psalm 95:6
mns: *This Is My Father's World; Christ Is the Answer*
ipture Reading: I Samuel 7:15-17; 2:1-5, 20-25
mn: *I Need Jesus*
ıtence Prayers, closed by.....
ıder's Talk
ıle Impersonations
ıblem Discussions
o (or quartet): *If Your Heart Keeps Right*
nouncements and Offering
mn (1st stanza, softly): *O Jesus, I Have Promised*
ıediction

ader's Talk

There never has been a time when ople didn't have problems. Some are ick to give up and yield to sin, for ich they are soon very sorry. Others blunder along and are never quite happy in life. Still others go to somebody who will be able to help them solve their problems, and they are able to find both happiness and success.

Back in the days of Israel, God chose prophets who were to represent Him, and in our Scripture tonight we find Samuel going from one part of the country to another, in order that he might be able to help people with their problems. Wherever he was, God was present, for God spoke through him.

It is good to know that God is still mindful of His people and that we have ministers who are ready to help us when we are faced with difficulties which are too great for us. Tonight we are going to have four Bible impersonations of youth who faced various problems, and then our minister (*or whoever else may be chosen*) will open the envelopes which we have brought and discuss the problems which we have written. He does not know who wrote these problems, nor do any of us; so we can all discuss them freely or ask questions about them.

Bible Impersonations

(Plan with your counselor for suitable costumes. If you have a stage, let each one step out, in turn, before the curtains; if not, he may come from behind a screen which has been set up.)

NOAH: I am Noah, who lived several thousand years before Jesus, in the midst of an evil world. Everybody had gone crazy over food, fun, and sex. There wasn't anything too low and degraded for people to do, and life had become nauseating. Violence and crime were everywhere; nobody's life or possessions were safe. Maybe you think I didn't have a problem to find three decent girls to become wives of my sons.

At last God couldn't stand it any longer and determined to destroy the world. He ordered me to build an ark a block and a half long, three stories high. People laughed at me and thought I was crazy when I warned them of a great flood, and urged them to repent. Nobody believed me, and nobody wanted to help, but I trusted in God, and He saved our lives. *(Exits)*

RUTH: I am Ruth, from the land of Moab. When we were still in our teens, my girl friend Orpah and I met two fine boys from Israel, and in the course

of time we married them. We had some happy years, and then one day an epidemic hit, and both men died, leaving us widows in the home of our mother-in-law, Naomi. The family had come to Moab in a time of famine, and now that there were good harvests in Israel again, Naomi wanted to return.

By that time I had become very attached to Naomi. She had been kind to us and taught us about Jehovah, a living God who cares for His people. Naomi urged us to stay in Moab, and Orpah decided to do it, but I couldn't think of leaving Naomi. I found that I also preferred Jehovah to Baal, the cruel god of Moab who demanded human sacrifices, and so I left my people to serve a loving God. Nor did Jehovah fail me, for He led me to know a righteous man by the name of Boaz, who sought me in marriage and brought to me again my lost happiness. *(Exits)*

SAUL: I am King Saul, and I have a confession to make—I have always been afraid. As a boy I was large for my age, and everybody expected too much of me. I kept the sheep, but I was afraid of the wild beasts. As a teen-ager, I was far above six feet tall and looked like a man. People said, "What's the matter with Saul? Why doesn't he take a wife?" But I was too shy to talk to a girl. Later on, my parents arranged a marriage. One day the people demanded a king, and God chose me, the largest man in Israel. Imagine me a king!

Physically, I was strong and could whip anybody who came against me, but I hadn't been taught by the scribes and wasn't wise. When the great day came for me to be elected and crowned, I was scared to death. All of the great ones of Israel were there, hoping they would be chosen, and when my name was called I couldn't be found. I had fled

(Continued on Next Page)

(Continued from Previous Page)

the scene, hoping they would choose another, but they sought me out. The great ones sneered at me, but others, seeing how handsome I was, cheered for me.

I was so confused that I didn't know what to do. I didn't call for an army, palace, and servants. I just went back to the farm, and it was not until a crisis arose in the land a couple of years later that I got up enough courage to do my duty and really be king. All this time, however, I have been inwardly afraid. If only somebody had helped me to overcome fear when I was young! (*Shakes head sorrowfully, exits*)

ESTHER: I am Queen Esther. I came to be queen by winning a beauty contest, but I did not dare tell King Xerxes that I was a Jewess, whose people had been conquered when Jerusalem was destroyed and carried away captives into Babylon. Everything went well for a while, and then one day Prince Haman, who hated Jews, persuaded the king to give him permission to kill all the Jews in the kingdom. I was shocked when my cousin Mordecai told me what had happened and implored my help. "An order is an order, and don't think you can escape by being queen," he said. "You will die with the rest of the Jews."

Now the king hadn't been so very friendly lately, and it was death for even me to approach his throne if not sent for, unless he should see fit to spare me. It seemed for a moment as if I would have to die either way. Finally I told him, "Have all the Jews fast for three days; then I will go to the king, and if I perish, I perish."

God was with me in this crisis, for the king did hear my petition; when he learned that the wicked Haman was back of it all, he caused him to be hanged. He could not, however, change the command, which was according to the law of the Medes and Persians, but he did give the Jews the right to defend themselves. Riders on swift horses, camels, and dromedaries carried the decree throughout the whole empire from India to Ethiopia, and God's people were saved from destruction. It is wonderful to be used to save others from being destroyed, but sometimes we have to risk death to do it. That was the problem that I had to solve.

What Is Your Problem?

At this time ask your minister to take charge, open the sealed envelopes containing the problems which the young people have turned in, and lead in a discussion of them. This can be a most helpful experience for all who are present.

Bible Problem Quiz (if time allows)

1. What girl faced the problem of saving her little brother from being killed? Miriam.
2. What man had a nephew who was selfish and demanding? Abraham.
3. What boy was disliked by his brothers because he was his father's favorite? Joseph.
4. What girl faced the problem of giving up her national gods to accept Jehovah? Ruth.
5. Who faced the problem of being cheated by his father-in-law? Jacob.
6. Who never had a mother to whom she could go for advice? Eve.
7. What young fellow got into trouble by becoming interested in the wrong girl? Samson.
8. Who faced battle with a large army, having no weapons? Gideon.
9. What girl faced the problem of marrying a man she had never seen? Rebekah.
10. What boy heard voices speaking to him in the night? Samuel.
11. What boy killed a lion with his bare hands? Samson.
12. What boy, sent by his father with provisions for his brothers in the army, came back a hero? David.
13. What boy was f a c e d with the problem of receiving anything for which he might ask? Solomon.
14. What king wanted a vineyard for which he could neither buy nor trade? Ahab.
15. What young army officer had the reputation of being a fast driver? Jehu.
16. What queen secured the throne for herself by k i l l i n g her grandchildren? Athaliah.
17. What young queen faced death in order to save her people? Esther.
18. What boy went to sleep during a long sermon, and falling out of a window, was taken up for dead? Eutychus.
19. What boy saved his uncle's life by overhearing and reporting a plot? Paul's nephew.
20. What girl went to the door at night and heard the voice of one believed to be dead calling her? Rhoda.

Something to Do

One of the problems of young people is how to be at ease before a group and to be able to express oneself acceptably. It is not going to be solved by taking part in meetings for a minute or two, although that certainly helps a son to gain poise and to think on feet. Why not have a ten-evening s on some week night when you will be so hurried and will be able to into the principles of speaking and l the most effective methods?

How to Speak and Pray in Publi Jacobs ($1.10) is a usable text w can be ordered from the Internati Society of Christian Endeavor. There chapters on how to overcome fear, side, make talks, lead discussions, stories, call on people, and many o things.

In your meetings, the telling of minute missionary, temperance, stewardship stories would add a lo your programs as well as increase skill of those who tell them. Ob talks are good training and also deba as long as the debaters are actually holding the side of a question wh they represent.

A Word to Counselors

Many Christian Endeavor societies h meetings in which the members are qu well-behaved, and serious during the en service. In others there is inattention, sometimes there are even irreverence boisterousness and no feeling on the par the members that "surely God is in place."

The key to attention is *interest*, and comes from a well-prepared topic in ke ing with the experiences and probl which young people face. Without this, meeting will be dull and disappointing, restless young people will soon make nuisance of themselves by ceaseless whisp ing and laughing. Teen-agers are too yo to be given the full responsibility of pl ning meetings without the presence and vice of counselors. Even if the topic m terial is suitable and adequate for y group, it is important that the assignme are made to the right young people, a that the topic is applied with the needs the local group in mind, which cannot known to writers at a distance. Then, t there may be recent local events or matt of national importance which make m timely discussion than those suggested in topic material, in which case you ought adjust your program accordingly.

A permanent condition of irreveren usually indicates neglect on the part of counselors. In the counselor's period of t or three minutes each evening, you sho often emphasize the need of reverence. T should be followed by an inquiry during week as to how to make the meetings m interesting and an effort to win the operation of any who may be troublemak

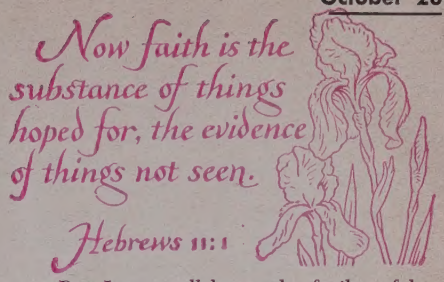
Daily Bible Readings

M. Oct. 15 With Noah Genesis 8:1-5; 9:
T. Oct. 16 With Abraham Genesis 22:1
W. Oct. 17 With Sarah Genesis 21:
T. Oct. 18 Near to Moses Exodus 13:14
F. Oct. 19 With Joshua Joshua 6:1
S. Oct. 20 With Gideon Judges 7:15
Sun. Oct. 21—Topic: When God Is Here
I Samuel 7:15-17; 12:1-5,2

Comments by Dr. J. Vernon Jacobs, free-la writer living in Phoenix, Arizona, and the wr of a number of Christian educational books

"Our God, Our Help in Ages Past"

Hebrews II
(Reformation Sunday)



blicity

Cards could be sent to members of society and other young people of church and community who are prostive members. These cards could bear ack-o'-lantern, witch, black cat, or er Halloween decoration on one side, a figure of Martin Luther dressed a monk, on the other. Above these res could be the caption *What does loween mean to you?* Between the ures the single word "or" should apr. Below could be written, *Come to ior Christian Endeavor at the ———— Church, Sunday eveg at ————, and learn a new significant meaning for Halloween.* osters similar to the cards could also prepared and posted on bulletin rds in the church where they would seen by young people.

ggested Program

g Service: *Our God, Our Help in Ages Past; A Mighty Fortress Is Our God; The Church's One Foundation; Onward Christian Soldiers; Faith of Our Fathers;* and other hymns conerning the Church or the Christian aith
tence Prayers
nouncements and Offering
ipture Reading: Romans 1:13-17; Hebrews 11:1,32-40
ader's Talk
cussion of the Topic
endship Circle
nediction

r the Leader

One week before the meeting assign numbered items below to six mems of the society. If they do not have lividual copies of *The Christian Enwor World,* clip the material and give to the respective speakers along with responding material from any other blications which may be available. k each one to develop his material o a talk.

In addition to talks on the topic menned above, ask your minister or some mber of the society to make a short k on the history and teachings of your n church and its relationship to the otestant Reformation.

In order that the prayers may be related to the topic, the leader might suggest that some of the following petitions be included in them: a better understanding of the nature of the Church; insight into Christ's purpose for His Church; success of the world-wide mission of the Church; speedy reunification of the Church.

Leader's Talk

Of course, all of us are familiar with Halloween. As children we eagerly looked forward to this annual event with its "trick or treat," masquerades, and parties at school and church. Perhaps we still enjoy some of these activities.

The modern observance of Halloween is one of sheer fun, but it has its roots in the Middle Ages when it was seriously believed that various kinds of spirits were released to flit about the earth on the evening preceding the church festival known as Allhallows or All Saints' Day, which is observed on November 1.

But for many modern Christians, Halloween has a deeper significance than a masquerade or a party. It is the anniversary of one of the most important events in the history of the Church, for it was on October 31, 1517, that Martin Luther posted his Ninety-five Theses against Indulgences on the door of the church in Wittenberg, Germany, an action which is generally considered as the beginning of the Protestant Reformation.

In recent years, a number of churches have begun observing the Sunday nearest this date as Reformation Sunday. Because of this, we shall present tonight a brief outline of the history of the Church with particular emphasis upon the Protestant Reformation and the relation of our own church to this movement.

Topic Discussion

1. The Church was not founded during the ministry of Jesus, but its establishment was predicted by the Lord himself, as recorded in Matthew 16:13-19. In this Scripture, it will be found that Christ promised to found but one Church. He was to be both the Founder and the Foundation. Even death would not be able to conquer this Church (for this is what is meant by "the gates of hell" or "Hades").

But Jesus well knew the frailty of human nature. Although death would not conquer the Church, internal divisions could seriously weaken it. So, He prayed for the unity of His disciples and of all Christians as well in John 17.

The Church was established on the first Pentecost after the resurrection of Jesus about 30 A.D. The Book of Acts records its founding in Jerusalem and its subsequent spread through the Roman Empire. A description of its organization, life, and teachings is to be found in this and succeeding books of the New Testament.

Although various divisive tendencies appeared, these were dealt with sharply by the apostles. So, the Church of the first century, the apostolic Church, was characterized by a unity which included one Spirit, one body, one hope, one faith, one Lord, one baptism, and one God, as indicated in Ephesians 4:4-6.

2. After the death of the apostles, as the Church grew and spread, it began to change. It copied ideas from the religions, government, life, learning, and culture which it found in the world. Priests took over the worship and government of the Church. Placed over these were officials known as bishops. The most important of these in the West was the Bishop of Rome. After a while he became known as the pope and claimed to be the head of the Church on earth as Christ is in heaven.

Ideas were taught in the Church which are not found in the Bible. People who were considered especially good were designated as "saints." Images of these were made and worshiped, like the idols of the heathen. The worship of the Church, too, became very elaborate.

The result of these changes was the Catholic Church, or rather the Catholic Churches. In Western Europe this took the form of the Roman Catholic Church which was headed by the pope. In Eastern Europe and other nearby countries, national churches developed. These were headed by patriarchs and became known as Orthodox Churches. Although these were much like the Roman Catholic Church, they did not accept the authority of the pope and differed in

(Continued on Next Page)

(Continued from Previous Page)

some other respects. The final division between the Roman Catholic Church in the West and the Orthodox Churches in the East took place in 1054.

All of these churches were quite different from the first Church, became corrupt, and much in need of reform.

3. Besides the Catholic Churches, there were other groups of Christians who tried to practice Christianity as they understood it to be found in the New Testament. They emphasized the Scriptures. They reacted against the distinction between clergy and laity. They opposed compromises with heathenism. They advocated a voluntary religion as opposed to an involuntary, official, state religion. They taught the spiritual worship of God rather than worship through priestly mediation. They also emphasized moral living.

Such movements were branded by official churches as "heresies," but by some who sympathized with their efforts to practice pure, simple, primitive Christianity, they have been styled "normative movements," that is, movements which took the New Testament as their standard or norm.

Such movements arose over a period of centuries in various countries. Some examples of these were the Waldensians, the Lollards, as the followers of John Wycliffe were called, the Hussites, and the Anabaptists. These often suffered severe persecutions from the official churches, and some were completely obliterated. Some helped to pave the way for the Protestant Reformation, and remnants of a few of these movements have survived to the present day.

4. A number of factors contributed to the Protestant Reformation. These were varied in nature and included religious, social, economic, political, and cultural considerations.

One of the most important of these was the rebirth of learning known as the Renaissance. This was occasioned by the flight of Greek scholars from the East to the West due to the Turkish threat to the remnant of the Eastern Empire. The classical treasures which they brought kindled a passion for the study of antiquity in art, religion, and letters. In some places this took largely a secular turn; in other areas, and especially in Germany, it meant a revival of the study of the Scriptures in their original languages. The Renaissance was greatly aided by the invention of printing, which accelerated the multiplication of books and made them cheap and widespread. The most important Renaissance scholar was Erasmus, who, among other books, produced a Greek New Testament.

The Holy Roman Empire was on the decline. This resulted in a measure of freedom for the various German princes included in it. In Germany both peasants and artisans were discontented. A new spirit was in the air, a desire for both personal and national freedom.

There was much dissatisfaction with the church. The popes played politics for their own advantages. Those who occupied the papal throne were notoriously worldly and ambitious. Some were devoted more to pagan philosophy, art, learning, politics, and military expeditions than to Christianity in any form. They were inordinately concerned with the raising of money. Their private lives were scandalous. What was true of the popes was true also of numerous lesser church officials as well.

In short, Western Europe was like a tinderbox ready to be touched off by the slightest spark.

5. The man who served as the central figure in, and an example and stimulus to, the series of revolts against the Roman Catholic Church which occurred in the sixteenth century, known as the Protestant Reformation, was Martin Luther.

He was born in Eisleben, Saxony, in 1483. He first studied law, but beset by religious anxieties while a university student, he decided to become an Augustinian monk. He tried all the prescribed formulae common to the monasticism of his day without success. Nevertheless, he took monastic vows and was eventually ordained to the priesthood. He finally found the peace of soul which he sought while pondering the words found in Romans 1:17, "The just shall live by faith." Thus, justification by faith alone became the guiding principle of Luther's thought, rather than the doctrines and traditions of the Church.

While serving as a preacher and professor in Wittenberg, Luther became incensed by the flagrant selling of indulgences to raise money for the rebuilding of St. Peter's Cathedral in Rome. (An indulgence was supposed to shorten one's stay in purgatory.) On October 31, 1517, he posted Ninety-five Theses against Indulgences on the door of the castle church in Wittenberg. These were propositions which Luther originally intended only for academic debate. But others took them up, and soon Luther found himself a controversial figure.

At first the pope refused to take seriously the dispute which resulted. He called it "a squabble of monks." Nevertheless, when the dispute continued, Luther was excommunicated, and although such was not his intention, he became the leader of a religious m ment which became known as the P estant Reformation. Churches w adopted Luther's ideas became kn by his name as Lutheran Churches.

About the same time, a young S priest by the name of Ulrich Zwi began to protest against similar ab which he found in the church in his c try. His efforts at reform were cut s by his untimely death in battle in 1 However, his work was not in vain was continued and expanded b Frenchman, John Calvin, who bec both the political and religious le in the city of Geneva. From his w developed the Reformed, Presbyte and to some extent the Congregatio and Baptist Churches.

Reform was in the air in England For personal and political reasons, He VIII renounced his allegiance to pope. From the English Reforma stem the Anglican and Episc Churches, Congregational, some Ba Churches, and the Methodist and rela churches.

Besides these well-known efforts at form, there were other movements, m radical in nature, undertaken by th called Anabaptists (because they jected infant baptism and required re-baptism of those so baptized). best-known of these at present are Mennonites.

6. The Protestant Reformation m some positive contributions to Church. It called attention to and eff ed a number of reforms both within without the Roman Catholic Chu It emphasized anew the importance faith, the Bible, and the responsibi of the laity.

But the Reformation also created pr lems. The Reformers were not cons ent in the discarding of tradition adherence to the Bible alone. They not agree among themselves, and a result a number of competing, more less hostile, denominations arose.

Today the task to which impetus given by the Reformers remains, na ly, the attempt to restore pure Ch tianity. To this there is the added ligation of attempting to restore the u of the Church that the ideal for wh Christ prayed may be realized.

Daily Bible Readings

M. Oct. 22	Our God	Psalm
T. Oct. 23	Our Help	Psalm
W. Oct. 24	Our Hope	Psalm
T. Oct. 25	Our Shelter	Psalm
F. Oct. 26	Our Guide	Psalm
S. Oct. 27	Our Resting Place	Psalm
Sun. Oct. 28—Topic: "Our God, Our Help Ages Past"		Hebrew

Comments by Park H. Netting, minister of Church of Christ in Owosso, Michigan

Topics and Helps

FOR YOUNG ADULTS AND ADULTS

pic Summaries for October

Prepared by the Adult Work Committee

World Peace (two topics)

utward Peace

omans 14:12-23; Luke 1:76-80

e pursuit of peace occupies the en- /orld. Inner peace is available to all, outward peace, as a cosmos, de- s upon many factors. Diligently the free world seek it. Selfish forces rt it. Discuss the difference be- n "peace" as a concept of democ- and of communism. Prayer, study, ssion, education, and sacrifice are ies of participation for individuals. statesmanship, national vision, re- t, and generosity are corporate iels. What are the causes of war? are definite steps toward peace? group may sponsor a study of the s to outward peace for the world. should organize campaigns of mail sts or commendations to legislators advisable and support worthy movements. What price should we or peace?

ıward Peace

John 5:1-13; John 14:27-31

vard peace is the blessing bestowed ıtly upon people of Christian faith, outward peace is a cooperative ct for the world. Whether the world peace or turmoil, that inner calm is possible. Such peace comes to nations or to individuals as God's laws are obeyed, in proportion to harmony with the divine plan. In Christ alone is there true peace. God's grace provides inward peace. Channels of grace are God's Word, prayer, witnessing, and worship, especially as experienced in the Lord's Supper. In a season of World-Wide Communion, spiritual fellowship is broadened and enriched. What is inward peace? Discuss differences between inward and outward peace. How can we seek the former? The latter? How does communion bring peace? How are I John 5:4 and I Corinthians 15:57 possible?

Church and State (two topics)

1. Render unto Caesar

Luke 20:19-26; Joshua 24:14-24

Separation of church and state is a continuing necessity. A problem comes in our not rendering tribute enough to either. Each citizen has a vital responsibility to his flag and all it represents. What are the responsibilities of citizens? Of Christian citizens? In a Christian nation the state is obligated to support the church and defend its rights, while the church must enrich the state and train conscientious leaders. Christians must be concerned about partisan aid, unjust laws, and lack of personal integrity and seek to correct these evils. What good can one person do? What does Jesus mean in Luke 20:25? What is Caesar's? What is God's? What tests can we apply? Is the church dependent upon democracy, or is democracy dependent upon Christianity?

2. Render unto God

Luke 20:19-26; Acts 5:17-32

The enemies of God are increasing, and the enemies of our Protestant faith are gaining power. It is time to read the signs well. As perhaps never before we are called to stand up for our faith, to be counted in Christ's Kingdom. Name some opponents of the Protestant faith. Describe their program of attack. While we must be loyal to our citizenship, we must also be steadfast in the spiritual. The Reformation brought us a priceless heritage, a living example of courage and sacrifice. What does the church today lack? How are we failing to render God His rights? Why should a Protestant be a better citizen than any other? Study anew the basic Protestant beliefs and our historic position. Discuss the value of these beliefs in a democracy and the dangers under dictatorship.

hen Man Encounters the Divine

By Bert H. Davis

IE Last Supper of Jesus Christ and lis disciples includes significant en- ters of the divine spirit with human hness and willfulness.

hen we read the Gospel accounts lo well to concentrate on Christ's and His words on an occasion so ı treasured by the church. But there re also a message about man's fail- to comprehend the Saviour and to ıt His ways as ours. The sad fact ıt even the disciples who lived close sus and His ministry learned all too y and struggled willfully against s call for the second birth.

e might first reread John 13:1-30, ng then to Luke 22:14-30, to absorb story of this climax to the Master's stry of words and works. We are ed that the disciples' spirit could puny and selfish in such an hour— heir shortcomings are repeated in ives, in spite of what the long story ıe Christian faith provides for His wers today.

We cannot know from the Gospels if the washing of the disciples' feet preceded, or followed, or coincided with the words of Jesus that Luke records. The action and the words seem to belong together in imparting Christ's message that the greatest in the Kingdom of Heaven is he who serves. "I have given you an example," explains the Master.

We cannot fail to see the application to *ourselves* of the child's play about the "greatest," the empty boasts of Peter (in Luke 22), and at Gethsemane the indifference of even the most trusted disciples as Christ faces Calvary.

These were the followers to whom Jesus had said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). *And He has said this also to us.*

As the selfish spirit of "I am the chief disciple, the right-hand man" came into view as sequel to the Lord's Supper, so was this same spirit of "What's in it for me?" in evidence soon after Christ's transfiguration (Luke 9:35,46-48). What is sometimes called "encounter" of man with God helps teach that following Christ comes only in prayer, repentance, reconsecration.

We shall need to call on God for the growth of personal commitment, a sense of personal responsibility, sacrifice of one's comfort and convenience, and willingness to cooperate with those who serve Christ with us.

Praying with Purpose

Write a letter to a missionary to tell him or her that you will be praying **at least once a week this year** for this Christian ambassador's field of mission service.

Readers of this page might want to give thought to such a prayer practice.

Helpful Suggestions for Christian Endeavor workers

Put more *"GO"* in this year's program
Use these materials to spark activities.

Check the items you need. Be sure to indicate quantity desired.

☐ CHRISTIAN ENDEAVOR ESSENTIALS — A "must" for every Endeavorer. Sixth revision of the basic Christian Endeavor textbook. Completely updated. Plastic comb binding for easy opening. $1.25

☐ CHRISTIAN ENDEAVOR PLEDGE CARDS — Attractive wallet-size Pledge Cards for active members in forms No. 2, No. 3, and No. 4, and for associate members. Also Junior Preparatory, Junior Membership, and Junior Quiet Hour cards are available. 100 for $2.50; dozen, 35c

☐ CHRISTIAN ENDEAVOR WALL PLEDGES — A 22"x34" enlargement of pledge forms No. 2, No. 3, No. 4, and Junior. $2.25

☐ HOW TO LEAD—Hints for leaders of Christian Endeavor meetings and other devotional meetings for young people. 20c

☐ INTEREST FINDER—A folder. Check list to discover local interests and needs of youth. Dozen, 75c

☐ SOME QUALIFICATIONS FOR CHRISTIAN LEADERSHIP —A folder listing twenty desirable characteristics for the Christian leader. For group study or to encourage personal growth. Dozen, 75c

☐ SUGGESTED CONSTITUTION OF A CHRISTIAN ENDEAVOR SOCIETY—A model for the local society to follow. 10c

☐ THE CHRISTIAN ENDEAVOR STORY—A brief out of the Christian Endeavor movement from its birth 1881. 100 for $2.50; dozen, 35c

☐ TOPIC CARDS—Handy bookmark form. List the to for September 1962 through August 1963. In th editions — Senior High-Young People, Junior Hi and Junior. 100 for $2.50; dozen, 40c

☐ "WHAT IS" FOLDERS—A series of folders relating basic Christian Endeavor Work.

What Is Christian Endeavor?
What Is the Christian Endeavor Pledge?
What Is the Quiet Hour?
What Is the Tenth Legion?
What Is a Lifework Recruit?
What Is Christian Citizenship?
What Is World Outreach?

Free in reasonable quanti
100 for $2.50;
dozen, 35c

☐ JUNIOR CHRISTIAN ENDEAVOR HANDBOOK—Co plete information for Junior sponsors. $1.00

☐ THE JUNIOR HIGH (INTERMEDIATE) SOCIETY CHRISTIAN ENDEAVOR — Mimeographed unit ful helpful suggestions for the Junior High counselor.

☐ WITH YOUNG ADULTS IN CHRISTIAN ENDEAVO A guide written by Phyllis G. Brown and Bert Davis. 75c

---

Carl F. Herrmann, Manager, Publishing Department
INTERNATIONAL SOCIETY OF CHRISTIAN ENDEAVOR
1221 East Broad Street, Columbus 16, Ohio

Please send me the items checked above. Here is my payment of $_____.
Please send me a complete Literature and Supplies Catalog ☐

NAME_____ ADDRESS_____

CITY_____ ZONE_____ STATE_____

CHURCH OR UNION_____